ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

VOL. XIV ALLEGHENY, PA., JANUARY 1, 1893 No. 1

RETROSPECTIVE AND PROSPECTIVE

At the threshold of each new year it seems but natural to look about us—backward at the year just gone, and forward to the year drawing on—reviewing our conflicts and God's mercies past and, with hope as our telescope, prospecting the future.

From your letters and otherwise, dear readers, fellow-servants of our King and fellow-heirs of his glory, we know something of the trials temporal and spiritual which have bestrewn your paths; but we know much more of how the grace of God has blessed you all spiritually through Christ. And we earnestly trust that, with us of the TOWER Office, you can apply to yourselves the words of the poet—

"Looking back, I praise the way
God has led me, led me, day by day."

Our day is peculiar in many respects. Not only is it a day of blessings, advantages and conveniences beyond any other, but it is a day of dissatisfaction and discontent beyond any other. Not only is it a day of greater light and understanding respecting the Lord's plan, but it is a day in which the great enemy of the truth is permitted to spread before the awakening nominal and real church more sophistical delusions in the name of "new light" than ever before. Not only is it true that a man or woman has five times the opportunity for usefulness in God's service, ever before enjoyed, but it is also true that business, worldly pleasure and ambition are five times as active and powerful to keep us back from this possible usefulness. It behooves us, therefore, not only to get awake to our present privileges, blessings and opportunities, but to keep awake to them. He who does not realize that this will require a constant battle with selfishness, within and without—with the world, the flesh and the devil—is very liable to fall into the snare in learning of it.

Nevertheless it is possible, even now, for the intelligent Christian to have absolute contentment, to escape the errors of our day and to keep himself actively in the love and service of God. This blessing, with the peace that passeth all understanding, is, however, only for the few: for those whose faith is resting in the perfect work of Christ—in the ransom which he gave—and who are fully consecrated, heart and body, to the Master's will and work and way in every matter. Such he does not leave in darkness and doubt in this day when the hearts of the worldly-wise are "failing them for fear and for looking after those things coming upon the earth," but to them are fulfilled the promises—"He will show you things to come"; "Ye shall know the truth, and the truth shall make you free"—free from the bondage of error, free from the bondage of fear, and from those other bondages of creeds of men and of social and religious societies into which fear is driving many under the plea of "union."

But while we do well, dear friends, to remember gratefully the mercies of the past year and to rejoice in the grace sufficient with which it was so richly supplied, it is wise for us to look carefully to our steps for the year beginning. While we did not fall last year, some did. Our trials and testings may be more severe during the year beginning, and unless we feel our own insufficiency and look to our Master continually, we shall be liable to depart from humility, to become puffed up with pride and haughtiness, the sure precursors of a fall. And again, if we look merely to our own weaknesses we will become so discouraged as to yield readily to the adversary's assaults. Our only safe position will be to feel humble and to realize our insufficiency, but to trust implicitly and always to him who has promised that he will never leave us, nor forsake us. (If there be any breach between us, if any leaving and forsaking, it will be on our part, not his.) We can safely trust our all to him who assures us that "all things shall work together for good to them that *love* God (with all their hearts)—to those called according to his purpose." We need have no fear of the ultimate results, so long as we find *our wills* fully submitted to our Master's will, and our hands and thoughts filled with his work. We may have full confidence, and may rest in peace upon the promise, "He will not suffer you to be tempted *above that ye are able*, but will with the temptation provide also a way of escape."

"Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist [by standing] steadfast in *the faith*, knowing that similar afflictions are being accomplished in your brethren in the world."—1 Pet. 5:8.

The more we realize that we are in the harvest—the winnowing and testing time—the more we should each seek to follow the Apostle's advice, "Make straight paths for your feet lest that which is lame be turned out of the way." Each of us has learned some of his weak or vulnerable points of character, and each should seek, not only to strengthen these weak points but also specially to fortify himself against temptations and besetments of the adversary upon those weakest points, lest he thereby be turned out of the straight and narrow way.

This means a circumspection of your affairs in general. Home affairs, business affairs, all, should be ordered and systematized with a view to protect your own weak points to the Lord's praise and to the good of yourself and others. See that your heart is fully given up to the King, and then, with the wisdom which he will supply those who seek it, divide your time and talents among your various duties so as to spend and be spent more to the honor of the Lord and to the service of his truth, and you will find yourself liberally repaid in spiritual favors.

We suggest to all WATCH TOWER readers as a motto and watch-word for 1893 the words of the great Apostle Paul:

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your deeds be done in love."—1 Cor. 16:13, 14.

THE POLITICAL OUTLOOK

Dissatisfaction and unrest tell the story of the entire civilized world. The growth of intelligence is making the world more unhappy daily, because selfishness is the basis or principle upon which every fresh degree of enlightenment must be erected; for the world knows not of the other basis, upon which the new nature builds, the basis of love. Consequently, intelligence makes possible gigantic trusts, pools and swindling schemes on the part of many who occupy places of power; and the same intelligence permits those less favorably circumstanced to detect the frauds, to see their own comparative disadvantage so far as a rapid or fraudulent accumulation of wealth is concerned. Hence the gradual unrest. None but real saints of God know what full rest there is in Christ—the result of having the Christ-basis—Love for God and men—substituted for selfishness.

We clip the following on this subject from a *New York Tribune* editorial, and call special attention to its closing sentence:

"And yet how far from realization is this noble idea of peace today. That Europe is an armed camp is a hackneyed truism. England holds millions of Oriental peoples under her sway, not by the bond of brotherhood, but by the iron hand of force. France is rent into factions by a great national scandal, in which many of her honored sons figure as de-

spoilers of the widow and orphan. The tragedy of the great anti-Semitic persecution is not yet played out in Russia, and in some other European countries the echoes of its cry of hate are ominously distinct. Nor has the shadow of gaunt famine yet ceased to fall athwart the land of the Muscovite. At the same time, a social unrest unparalleled in history has taken possession of the nations of Europe, and has found lodgment even in our own land. Its dominant note is a profound dissatisfaction with things as they are, not always rational or intelligent, but based on certain facts which no candid investigator will deny. This unrest is constantly leading to the social insurrection known as anarchy, and to the industrial wars known as lockouts and strikes. It may not be that the present social system is disintegrating; but it is certainly true that it contains within itself movements and elements which are symptomatic of a change in its character. And whether that change shall come by evolution or revolution depends largely on the wisdom and discretion of those who now hold the places of influence and power in the world. These are the facts that confront us this morning as we repeat the angels' song of peace and good-will. Does not the situation suggest to us rather those words of the Master, "I came not to send peace, but a sword"?

"Nor is the prophetic dream of brotherhood, for which Christmas stands, realized in the churches. The great Roman Catholic Communion in this country is stirred to its depths by controversies that vitally affect its very life and character. Every Protestant denomination is touched with the same unrest that is affecting social life. Old traditions and dogmas are in process of reconstruction, and new views are forcing themselves to the front. As a result of all this, there is strife today between those who join in singing the praises of the Babe in Bethlehem, and multitudes of good men are arrayed against each other in a deadly conflict of opinion.

"After the conflict will come rest, and after the battle will come peace. Happy those who, in this enigmatic age, in spite of so much that is calculated to puzzle and sadden us, have such a clear prevision of the future that they can see the coming triumph of truth over error, of good over evil, in every land and clime."

YOUR PROMPT RESPONSES

Thanks, dear friends, for the promptness with which so many of you are responding to our request to know whether or not you desire the WATCH TOWER visits during 1893. Your welcome letters are just pouring in upon us. This together with the other extra work of this season has quite overpowered our office force. All are busy, but all are insufficient. We usually send a *card* of acknowledgment for all sums of two dollars or more where books, etc., are not ordered (leaving the date on the address-tag to indicate the receipts of smaller sums). But as we are quite unable to do this at present we know that you will kindly excuse us. We cannot at present find time even to give the ordinary newspaper receipt on the address-tag: this receipt we will endeavor to give to all on our next issue.

Just a word of answer now, therefore, to all your letters at once, to say that we greatly enjoy the testimonies which so many of them give, of your clearness of mental vision on spiritual subjects; of your devotion to the Lord, and to the Truth, and to us, as their servants and yours. God bless you, one and all!

The donations to the *Tract Fund* accompanying the above mentioned letters (which must be acknowledged in like manner) have been unusually large, and the newly filled out "Good Hopes" for 1893 are very numerous. The interest thus manifested is greatly appreciated by us, as well as by the Master, in whose name we receive and in whose service we use them. Be assured that every self-denial of an earthly sort these may cost you will be more than compensated for in spiritual favors. We regard this increase in your free-will offerings as a sign, either of much more prosperous times than before or else of a richer spiritual growth in appreciation of the lengths and breadths, the heights and depths of the love of God. We believe it to be the latter; and we praise God on your behalf.—Phil. 4:17.

CREED-MAKING IN JAPAN

According to a recent issue of the *Missionary Review*, the native Presbyterian Christians in Japan have taken the matter of creed revision into their own hands. The synod of the Church of Christ in Japan, composed of the various Presbyterian bodies, has refused to adopt the Westminster Confession of Faith, or any other similar doctrine. They have fallen back upon the Apostles' Creed:

"In the Confession of Faith will be observed a significant silence upon the subject of retribution and of the future state. It reads thus: 'The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with him by faith are pardoned and accounted righteous, and faith in him working by love purifies the heart.

" 'The Holy Ghost, who, with the Father and the Son, is worshiped and glorified, reveals Jesus Christ to the soul, and without his grace man, being dead in sins, cannot enter the kingdom of God. By him the prophets and the apostles and holy men of old were inspired, and he, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living.

" 'From these Holy Scriptures the ancient Church of Christ drew its confession; and we, holding the faith once delivered to the saints, join in that confession with praise and thanksgiving.' "

THE PREVAILING TYPE OF PREACHING

The Rev. Robert R. Proudfit, of Highlands, N. J., has withdrawn from the Presbyterian Church. His reasons are these:

"While humbly receiving the Scriptures of the Old and New Testaments as containing the Word of God, I decline to subscribe to a merely human declaration of their contents, even though that declaration be so able and so venerable as the Westminster standards.

"I further decline to be called 'reverend' as being too much like being called 'rabbi,' against which our Lord expressly enjoined his disciples.

"Again I decidedly prefer not to be identified with any particular denomination of the followers of Christ, such names and the spirit which they engender seeming to me unscriptural and baneful rather than beneficial. It is sufficient for me to be a 'companion of all them that fear God.'

"Finally, I suspect that the world and the visible church are somewhat surfeited with preaching, at least of the prevailing type. Like the army of the Potomac early in 1862, the church has been abundantly, perhaps excessively, organized and drilled."—*Selected.*

EXALTATION VIA HUMILITY

"Let him that would be greatest among you be servant of all. . . . One is your master, even Christ, and all ye are brethren." Matt. 23:10, 11.

Pride is selfishness gone to seed. The selfish spirit greedily gathers to itself as much as possible of all that it esteems good and valuable—wealth, learning, honor, fame and distinction among men. A measure of success in the acquisition of these treasures further leads the selfish soul to a feeling of self-complacency, independence and indifference to the well-being of others, which, gradually but rapidly developing into arrogant and self-assertive pride, will continue to ripen with every gleam of the sunlight of temporal prosperity. As selfishness continues to ripen it swells itself to ridiculous proportions and delights to vaunt itself, and gloats over its imagined importance and worthiness of honor and praise.

Who can love such a disposition? It is utterly unworthy in all eyes save its own. No wonder, then, that it is written, "God resisteth the proud and giveth his favors to the humble"; and again, "Pride goeth before destruction, and a haughty spirit before a fall." How could it be otherwise? for these inflated values must at some time come down to a

solid basis: wind will not always pass current for worth, and the punctured bubbles of earthly vanity will reveal the true status of every individual. And well will it be in the cases of those in whom the humbling realization does not awaken a spirit of rebellion and strife against God, which must inevitably end either in contrition or in destruction.

How much easier and how much wiser is the course of humility. The humble spirit seeketh not its own, is not puffed up, and does not attempt to speculate on inflated values, does not think of self more highly than it ought to think, but thinks soberly—neither overrating nor underrating its own acquirements or achievements. Humility strives always to do business on a solid basis, though it strives lawfully to acquire a real worthiness and to achieve the true glory of the divine commendation and favor.

The man who underrates his worth comes much nearer the truth than the man who overrates; for the fact is that no member of the fallen race, however favorably he may compare with some of his fellows more bruised by the fall, has anything whereof to boast. Consider, for instance, how meager is the aggregate of human knowledge in every direction. As a race we are unable to trace our own history for centuries from the beginning, or to account for our origin, or to prognosticate our destiny. We are unable to fully comprehend the deep philosophy of our physical and mental organisms. There are mysteries within us and all around us which the wisest men cannot fathom; and only those narrow souls whose world of thought is bounded by the horizon of their own temporal interests ever vaunt their learning or wisdom, or feel that they have aught of which to boast. Their fellow-men may call them great and wise and reverend, but they know too well how small and ignorant they are and how unworthy of reverence, realizing that beyond the ken of their short vision are vast unexplored fields of knowledge. The truly noble soul feels humbled upon the borders of the vast unknown, thankfully accepts the divine revelation as to his nature, origin, destiny, etc., and patiently awaits the Lord's good time for a fuller understanding of all the mysteries of his wondrous grace. Pride of wealth or of fame is of still more ignoble character. Wealth selfishly hoarded and enjoyed certainly adds no degree of merit to the possessor, whether he inherited or acquired it; and fame among fallen men only proves that he who gained it has not to any considerable extent outstripped the popular limit of advancement. At best he is only abreast of his times. The man who has outstripped the current of popular thought is never a popular or famous man. Every such one has had to attest his true moral courage by facing popular opposition and enduring the popular reproach; or, in other words, by humbling himself.

In view of these considerations we see how just and wise is the divine rule for abasing the proud and exalting the humble, and how sound our Lord's counsel to his disciples, to cultivate the spirit of humility and to avoid even the appearance of pride. Observing the growth and manifestation of this spirit among the Pharisees, who did all their works to be seen of men, who loved the uppermost rooms at feasts and the chief seats in the synagogues, and to be called of men Rabbi, Rabbi, he said, "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." Or, in the language of today, Be not ye called Reverend Doctors of Divinity, and let there be no distinctions of clergy and laity; for one is your truly reverend Lord and Instructor, even Christ, and all ye are brethren. "Let him that would be greatest among you be servant of all"; for the divine rule is that "whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

God's plan, viewed as a whole, shows that the exaltation of any individual or class of his creatures is always for the purpose of blessing others who are not so exalted. Thus, for instance, the exaltation of our Lord Jesus and his church is for the blessing of all others; so also was the election and special favor to Israel to result in blessings to the nations not so favored.

Such a rule, it will readily be seen, is the prompting of the highest benevolence and of the fatherly love of God for all his creatures of every name and order, and manifests the depth of his wisdom as well as his love, both in rewarding the truly worthy and in bringing righteous and benevolent power forward for the accomplishment of righteous and benevolent ends. Thus in benevolent service and mutual love he will in due time bind together in one the whole family in heaven and in earth, through the mediation and service of the greatest of all servants, Jesus Christ.

Let us heed this counsel of the Master, and let us humble ourselves under the mighty hand of God, that he may exalt us in due time. (1 Pet. 5:6) We have already done so to some extent in refusing to own as our masters the various heads of the great nominal church. We own neither Luther, nor Calvin, nor Knox, nor Wesley, nor Campbell, nor any other man or body of men, as our master; nor do we own the pope of Rome as our pope, our father: God is our Father, and his anointed Son is our Lord and Head. To them, and not to our brethren, let us look for the reward of faithfulness: "For," says the Apostle (Heb. 6:10), "God is not unrighteous to forget your work and labor of love which ye have shown toward his name, in that ye have ministered to the saints, and do minister."

It is indeed no easy matter to tread the pathway of humility, to continually check the human aspirations and to keep the sacrifice on the altar until it is fully consumed. But thus it is that we are to work out our own salvation to the high calling with fear and trembling, lest we come short of worthiness for the prize of the high calling promised to the faithful overcomers who tread closely in the footsteps of our blessed Forerunner, who was meek and lowly of heart.—Phil. 2:8, 12.

It is when we are thus humble and faithful that the Lord makes us his chosen vessels to bear his name to others. Thus emptied of self, he can fill us with his spirit and with his truth, and we can go forth strong in the Lord of hosts and in his mighty power to do valiant service as soldiers of the cross.—Eph. 6:12-17.

IN OUR DAY

"Beware,, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts 13:40, 41; Isa. 29:14; Hab. 1:5.

This prophecy was one of sufficient importance to be recorded by two of the Lord's prophets, Isaiah and Habakkuk; and from the Apostle Paul's reference to it in speaking to the people of his day, which was the end or harvest of the Jewish age, we see that it had an application to that peculiar time. And since that age with its harvest and all its peculiar circumstances was, as we have seen (MILLENNIAL DAWN, Vol. II., Chapter vii.), a type of the Gospel age and its harvest, we recognize this prophecy, as well as the other prophetic features of the context, as having a yet fuller and more special application to the present time—the harvest period of the Gospel age.

It is true today, as it was in the harvest of the Jewish age, that there are many despisers of the truth—especially of the truth due and now coming to light in this, our day. But, nevertheless, the Lord's great work goes steadily forward: he is doing "his work, his strange work, and bringing to pass his act, his strange act." (Isa. 28:21, 22) It is indeed a strange work to those unacquainted with the Lord's plan, which sets aside all human theories and plans, and pursues a course in direct opposition to them all. The world looks on and beholds this work of the Lord, and with fear and trembling as to the final outcome they regard its wonderful progress. And not only the world, but the vast majority of his professed followers, too, who have not been living on such intimate terms with the Lord as to be led into a clear knowledge of his wonderful purposes, regard the future with fearful forebodings, and his present "strange work" as an innovation rather than as a preliminary preparation for the glorious reign of the Prince of Peace; for they wist not that this is "the day of his preparation" spoken of by the prophet (Nahum 2:3), for the setting up of Christ's kingdom.

Before that kingdom can be fully established in the earth, all power and authority, of whatever sort it be, which belongs to this present order of things, must pass away. As a consequence of this preparation for Christ's kingdom, which is now nigh, even at the door (See MILLENNIAL DAWN, Vol. II., *The Time is at Hand*), we behold the shaking of the nations and the trembling of the very foundations of the whole structure of human society as at present organized unwittingly under Satan, "the prince of this world." The great crisis of this world's affairs has not yet been reached, but the preparations for that crisis are progressing steadily, both in civil and in ecclesiastical circles. And if we would be among those who are truly wise we will apply, not only our heads, but also our hearts, unto the instruction of the

"sure word of prophecy that shineth as a light in a dark place until the day dawn"; for it is written (Dan. 12:10) that "none of the wicked shall understand, but the wise [not according to the wisdom of this world, which shall perish (Isa. 29:14), but with the wisdom of meekness which confesses human ignorance and relies solely upon the wisdom which cometh from above: they] shall understand."

Those who thus rely upon God, and are simple hearted enough to take him at his word, view his present work in the light of his glorious plan. They see light in his light; they realize the necessity for the great scourge of trouble which shall shatter all human ambition and pride and humble the nations in the dust. They see, too, the deformities of human theories and the fallacy of human arguments and the futility of all human schemes for the uplifting and blessing of the world, as they view them in contrast with the divine plan of the ages which God is working out. (See MILLENNIAL DAWN, Vol. I.) In consequence of this superior vantage ground from which, as children of God, we are permitted to view "the work, the strange work" of our day, we are not at all surprised to see all systems of men tottering to their final overthrow; nor are we dismayed as we are brought to realize that their utter destruction is sure.

But what do we see, as from God's standpoint we look out over "his work, his strange work," in this our day? We see, first of all, that which interests us most, viz., that the Lord is gathering together his saints and separating them as wheat from the tares—as loyal, devoted children of God from a great multitude of mere professors. (Psa. 50:5) We see that such are being wonderfully led by a path which hitherto they knew not, enabling them to comprehend the lengths and breadths and heights and depths of the love of God as manifested in his wonderful plan of the ages.

Secondly, we see the binding together of the various companies of tares into great denominational bundles and labeled with various sectarian names. (Matt. 13:30) Thirdly, we see the present heavens (the ruling religious powers of the world—viz., Roman Catholicism and Protestantism) beginning to roll together as a scroll. (Isa. 34:4) That is, each is retaining its own distinctive features, yet both are coming closer together in mutual recognition, sympathy and co-operation—rolling together just as a scroll does, from the two ends. Any one at all familiar with the trend of thought in ecclesiastical circles today will mark this rolling together of the heavens. Protestantism is very solicitous, for instance, for Roman Catholic co-operation on the subject of Sunday legislation and various other proposed reforms, and to this end is constantly courting the favor of Rome. Presbyterians are anxious to expunge from their creed that clause which recognizes the Papacy as the "Man of Sin;" Methodists speak of it as a "great Christian camp," and Protestants of every name and order are doing homage to what they are pleased to call the mother church, all unconscious apparently of the fact that the Lord calls it a harlot church and the mother of harlots. (Rev. 17:1-5) Union! is the watchword today throughout the length and breadth of Christendom, so called. In union is strength, they say; and strength to brave the coming storm, of which they all feel apprehensive, is what they all feel the need of. Singly and alone they realize that they are unprepared to meet the great time of trouble of which the Prophet Daniel declares that it shall be "a time of trouble such as never was since there was a nation." (Dan. 12:1) And consequently they are all willing to make any compromise necessary to secure what they call Christian unity. They want so-called Christianity to make an imposing appearance before the world in numerical strength. And Papists are none the less anxious than Protestants, though, seeing the anxiety of Protestants, they prefer rather to stand back and be courted than to take the initiative in this movement. But they are quite willing for policy's sake to speak now of the Protestant heretics as their "separated brethren," and Catholic priests are quite willing to sit side by side on the platform with Protestant clergymen in religious gatherings.

In no particular instance is this disposition of the heavens to roll together more manifest than in the proposed religious congresses which are to convene in Chicago during the season of the great International Exposition. There it is proposed to gather together for religious conference and co-operation, not only the representatives of all the creeds of Christendom, but of heathendom as well; and many are the religious enthusiasts who seem disposed to persuade even the heathen that they are Christians if in any degree they manifest the Christ spirit, which they define simply as a disposition of love to God and love to man.

In seeking a basis of union it is also clearly observable that Christians of every name and order are willing, for the sake of what they call Christian Unity, to drop out of their creed the only true foundation of Christianity, viz., the doctrine of the ransom. Such are some of the indications of the rolling together of the ecclesiastical heavens, or ruling religious powers.

Fourthly, we see the elements of the earth—civil society—getting ready for the final conflagration when, it is said, "the elements shall melt with fervent heat" (2 Pet. 3:10-12)—the heat of human passion and wrath. We see the angry nations armed to the teeth and impoverishing their treasuries to equip themselves for the emergencies of the near future, while statesmen and politicians everywhere view the situation in civil affairs as extremely precarious, and are put to their wits' ends to devise ways and means for the protection of civil government against the dangers that threaten it from the growing dissatisfaction among the masses of the people. This was very manifest in the policy of Prince Bismarck of Germany in his course with reference to the church of Rome, when, a few years ago, he sought to rid Germany of Popish influence; but finding subsequently the necessity of that influence for the preservation of civil authority in Germany, he retraced his steps from considerations of mere political policy.

We see, further, that men in every condition of life are banding together to resist others of opposing sentiments, so that the appearance of the world today is that of a great battle-field where mighty hosts of contending parties are defiantly mustering their forces and preparing for a desperate conflict. Such has been the condition of things for a few years past, and the perfecting and equipping of these organizations will be the work of a few more years; and then will follow the world's crisis—a crisis in which all the powers of light and darkness will struggle for the ascendancy; and the result will at first seem to be disaster and utter ruin, until above the wreckage of all human law and order the power and authority of the Prince of Peace begin to be recognized.

Such is the outlook of our day as viewed in the light of the holy apostles and prophets; but the conservative Phariseeism of today shakes the cautious head and says, Nay, it is not so; we cannot be on the eve of a new dispensation and of a revolution so stupendous, involving the whole present social structure, both civil and religious; for lo, "all things continue as they were from the beginning." (2 Pet. 3:4) And in their zeal to bolster up the tottering structures of priestcraft and statecraft, whose interests are so closely allied, they array themselves in bitter opposition to the present great work of the Lord and the promulgation of the truth concerning his plans and purposes. And as the heralds of the divine purpose spread abroad these tidings, and the great work of the Lord in this our day is shown to be along the exact lines of his revealed purposes and for the utter destruction of the present order of things, the opposition increases and both the truth and its advocates are despised and rejected. And, strange to say, many of God's children are among the despisers, having partaken of the spirit of this world and become lukewarm and indifferent to God's truth, while they have sought out many incongruous theories and devices of their own and consecrated their lives to these human purposes.

It is to such that the words of our text are addressed—"Beware, therefore, lest that come upon *you* which is spoken in the prophets." What is that? It is spiritual blindness and darkness; "For the wisdom of [even] their wise men [even the honored and learned doctors of divinity, the leaders and representatives of nominal Christianity] shall perish, and the understanding of their prudent men shall be hid." "The priest and the prophet [the leaders and teachers] have erred through strong drink [being intoxicated with the spirit of the world]: they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment," and hence cannot discern the wonderful plan and work of the Lord in this our day.—Isa. 29:14; 28:7.

Greatly to be dreaded indeed is this spiritual blindness which shuts out from view the glorious vision of God's wonderful plan of the ages and the work of the Lord—his "strange work"—in this our day, and its glorious outcome when his wrath is overpast. Such despisers of the truth, however highly they may be esteemed among men, must fail to enter into the reward of the faithful overcomers of this age, who are to live and reign with Christ a thousand years. —Rev. 3:21; 20:6.

Let us, then, beware of that spirit which despises the instruction of the Lord, and when in his providence some

human instrumentality is raised up in God's own time and way to declare the divine plan and work, let us rejoice and be glad. No human instrumentality has anything in this matter whereof to boast: the work is the Lord's, and the highest honor that any man can claim is to be his mouthpiece, his messenger. The prophecies concerning present truth were all securely closed up and sealed until this time of the end (Dan. 12:9), and no wisdom or learning could break those seals until God's due time had come. Let us, therefore, as we now behold the work and plan of the Lord, "lift up our heads and rejoice," remembering, as the Psalmist expresses it, that "God is our refuge and strength, a very present help in trouble. Therefore will not *we* fear though the earth [society as at present organized] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [though they be engulfed in a sea of lawlessness and anarchy]; though the waters thereof [the ungovernable masses of humanity] roar and be troubled, [as we see them now and shall see them much more so, and] though the mountains [kingdoms] shake [with fear and dread and with an uncertain stability] with the swellings thereof."—Psa. 46:1-3.

With joy we have seen the light of truth breaking, and with joy it is our privilege to view every prophetic fulfilment, whether it be in the advancement of the truth, or in the cumulation and culmination of the troubles of this evil day; for every step of the Lord's great work brings us nearer the glorious outcome of everlasting peace not many days hence, when "the desire of all nations shall come."

A MOMENTOUS STRUGGLE BEGUN

DEAR BROTHER RUSSELL:—I enclose you herewith another editorial from the New York *Sun* of Dec. 15th, 1892, on the Prof. Smith heresy case. It is of the same purport as the Dr. Briggs case, and points clearly to the inevitable dilemma of the future, either to give up the *Bible* or give up the *creeds*. The Sword of Truth is certainly doing its work effectually now, exactly as you have interpreted the Scriptures. How easily would the acceptance of the truth of the Bible settle all their disputes if they could but see it. Yours,

J. C. BELL, JR.

"At last a Presbyterian heretic has been found guilty. He is the Rev. Dr. Smith, a professor in the Lane Theological Seminary of Ohio and a prominent minister of the Presbyterian church.

"The charges against him were substantially the same as those on which Dr. Briggs is now undergoing trial in New York. That is, he has taught that scientific Biblical scholarship proves that there are errors in the Scriptures. Like Dr. Briggs and many other distinguished and nominally orthodox Biblical critics, he rejects the Mosaic authorship of the first five books of the Bible, upon which, according to the Rev. Dr. Birch, the authority of the Gospel rests, and generally in his teachings he has been in agreement with this modern school of criticism.

"On Monday the Cincinnati Presbytery pronounced such doctrine to be contrary to the doctrine of the Bible itself and of the Westminister Confession, and it condemned Dr. Smith to suspension from the Presbyterian ministry until he renounces and recants his heretical teaching. Of course, he will not purchase his restoration at that price; and he will not be tempted to make the humiliating submission by fear that he will be burned at the stake. Even if the constituted Presbyterian authorities refuse to tolerate his doctrine, he knows that he can get toleration for it elsewhere, and even among Presbyterians themselves. The Cincinnati Presbytery convicted him by a small majority only, though his teaching is opposed to the Westminister Confession in both its spirit and its letter, and is utterly subversive of the Presbyterian faith in the Bible as held for generations past.

"If it is thus made apparent that Dr. Smith has sympathizers with his views even in the conservative Cincinnati Presbytery, how must it be here in New York, where leading Presbyterian ministers and laymen have expressed their agreement with Dr. Briggs so openly? What does his suspension amount to under such circumstances? Because of his condemnation as a heretic by the one party he is all the stronger with the other party. If the Presbyterian Church drives him out as a heretic, he is only the first of a great company of its ministers whom in justice it must condemn to go out with him.

"Dr. Smith will appeal from the Presbytery to the Ohio Synod and thence to the General Assembly, thus keeping alive an issue of tremendous importance to the Presbyterian Church. Unless the sentiment of both of these appellate courts changes radically meantime, there is no probability of his obtaining a reversal of the judgment from either of them. The great majority of the General Assembly has been strongly opposed to such views as his for two years past, and there are no indications that the opposition will be less next spring. It is more likely to become more intense. Even at the risk of dividing the denomination, the Presbyterians must hold their ministry to the teachings of their doctrinal standards, for it is better to split than to go to pieces altogether. If the Bible is not the perfect and absolutely true Word of God received by inspiration from heaven, Presbyterianism has no foundation of divine authority: it rests on human reason.

"That is the issue, and the Presbyterian Church must meet it squarely and decide it positively. It may be confused by subtle theologians like Dr. Briggs and Dr. Smith, even in their own minds, but really it is the issue between faith and agnosticism. The conviction of Dr. Smith is only the beginning of the most momentous struggle in the whole history of Protestantism."

At this writing the decision of the New York Presbytery in the case against Dr. Briggs is announced as decided in his favor. Thus has the Presbytery of New York—one of the most influential religious bodies in the world—decided and proclaimed to the world its disbelief in the Bible as the inspired Word of God, and its conviction that the few Bible statements which measure up to nineteenth century ideas should be treated respectfully *for that reason*, and that the remainder should be regarded as legends and old wives' fables. Truly the wisdom of this world is foolishness with God.—EDITOR.

"ALWAYS FOR ALL THINGS"

"And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."—Eph. 5:15-21.

From the contrast here instituted between being drunken with wine and being filled with the Spirit, as well as from the fact that Christians and not worldlings are here addressed, we understand the wine to be used as a symbol of the spirit of the world. And the Apostle here warns the children of God not to become intoxicated with the spirit of the world, but counsels us, on the contrary, to be filled with the Spirit of God. It is not enough that we banish from our hearts the spirit of the world, but we must keep filled with the holy Spirit of God, else the spirit of the world will come in unsolicited and take possession.

The spirit of the world—the disposition and sentiments of the world on every subject—we find all about us, and the inclination of our natural mind is in the same direction: it is the mind of the flesh, the carnal mind, the selfish mind. To partake largely of this mind or disposition is to become intoxicated with it; and this intoxication stupefies the spiritual senses and beclouds the reasoning faculties, and so greatly mystifies the vision of truth that its clear discernment is impossible. But the spirit of Christ has the very opposite effect: it is the spirit of love and of a sound mind, whose healthful tendency is to illuminate the understanding and to invigorate every noble faculty of the soul.

The effect of such spiritual invigoration and illumination is that of joy and peace and praise; and when two or three such meet their hearts naturally flow together; and while they make melody in their hearts together to the Lord, they often delight to express themselves in psalms and hymns and spiritual songs, and in prayers of thanksgiving to God the Father, in the name of our Lord Jesus Christ.

Nor do such ever find themselves so beset with the cares and vexations of the present life that they can find no cause for thanksgiving; for, being graciously enlightened by the spirit of God, they know that *all things*, however vexing or perplexing or trying they may be, are working together for good to them that love God—to the called according to his purpose; and therefore it is their privilege to rejoice at all times and under all circumstances, and their pleasure

always to give thanks to God for *all things*.—Rom. 8:28.

As for the days of national thanksgiving, we, as citizens of the heavenly kingdom, have no special need of them; for every day should be with us a day of thanksgiving for all things—for the prosperity of our "holy nation" under the righteous authority of Christ our King, for its peace and joy and its glorious hope, for its privileges of spiritual enlightment and blessing, for the perfection of its laws and the shaping of its course and destiny, and for the needed discipline as well, which is to prepare it for its future exaltation and glory. Let the people of the world and less enlightened Christians give thanks, as doubtless many of them do, out of a sincere heart, for the common blessings of this present life—for the air and sunshine and rain, for bountiful harvests and for seasons of comparative peace with the nations abroad. Yes, blessed be God, out of his abundant mercy these rich blessing are common to all—to the just and to the unjust—and it is well that the attention of all men should be called to mark and consider them. But they tell of no special favor to any of the nations or kingdoms of this world. all of which, as soon as the appointed "times of the Gentiles" are fulfilled, must give place to the universal Kingdom of God. (See MILLENNIAL DAWN, Vol. I., Chap. xiii.) God's supervision of these in the present time is not any interference in their chosen course, but simply an *over*ruling of their free course so that they may not interfere with, but rather that they may ultimately minister to, his own wise ends, in the same sense as it is said that He maketh even the wrath of man to praise him.

And while the world thus marks and rejoices in, and in some cases returns thanks to God for, the truly glorious *common blessings* which our loving and benevolent Father showers alike upon the evil and the just, let our hearts not only rejoice in these things, but also in the higher spiritual favors bestowed upon the sons of God, giving thanks always and for all things unto God the Father in the name of our Lord Jesus Christ.

Truly this is a happy frame of mind to be in, and those who can do this at all times and under all circumstances have reached an enviable altitude of Christian character and experience. All about us are trials and vexations on every hand, and the man or woman who has become so superior to these that he takes cognizance only of the end to be gained by this refining process, and who therefore patiently and even thankfully submits to the painful ordeals in hope of the glorious end designed by Divine Providence, may also confidently rejoice in hope of the final reward of the overcomers.

Along with this beautiful frame of mind produced by the indwelling spirit of God, the Apostle also links the grace of humility or submission—"submitting yourselves one to another in the fear of God." Where the spirit of joy and thankfulness reigns pride finds no place, but each, in lowliness of mind and in the fear of God, submits himself to the other for helpful, loving counsel or criticism, to the end that so, by mutually taking heed to the word of the Lord and seeking to measure up to all its requirements, the bride of Christ may make herself ready for the marriage.

It is in view of the urgent necessity of sober watchfulness and attention to the will of the Lord regarding us that the Apostle calls upon all who are to any extent intoxicated and stupefied by the spirit of the world, saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Put away the worldly spirit and awake to the importance of being filled with the spirit of God, and look to him for the light that will surely follow, with its blessed, invigorating and health-giving influences.

See then that ye walk circumspectly [carefully, picking your steps. Oh, how carefully we must tread this narrow way!] not like ignorant persons, but as wise men, securing the season for yourselves [taking advantage of your opportunities] because the days are evil. [The times are perilous, and only by sobriety and the wisdom of meekness shall we be able to walk this narrow way to its glorious terminus.]

"Wherefore," he adds, "be ye not unwise but understanding what the will of the Lord is." And may the will of God and the joy and peace of God fill our hearts and leave no room for the spirit of the world to intrude upon us.

JOSHUA THE TYPICAL HIGH PRIEST

I. QUAR., LESSON IV., JAN. 22, ZECH. 3:1-10.

Golden Text—"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession."—Heb. 4:14.

Although this chapter is not stated to be a vision, that is the inference. It will be remembered that a mixed multitude of those who trusted in God's promises, out of all the tribes, had returned from Babylon to the Holy Land. They had endeavored as best they could to restore the temple and its services, and Joshua was the High Priest; but withal their matters were in but a poor condition, very unlike the former glory of Solomon's time. The object of this vision was in part, no doubt, to encourage the then fainting hearts of Israel, and to lead them to trust in the acceptableness of their humble arrangements for God's service.

However, the vision's special significance is as a prophecy, in which the literal Joshua, of the prophet's time, has nothing whatever to do. Our interpretation of the vision, briefly stated, would be about as follows:—

Joshua typified the entire "church of the first-born ones" during the present life—beset and opposed by their adversary, Satan. Our Lord Jesus is represented by the head and his consecrated followers by the body of the typical High Priest. All are opposed by the same adversary, for "he was tempted in all points like as we are, *yet without sin*." The *body* of Joshua was represented as clothed in filthy garments—which represents the fact that "all *our* [the church's] righteousness is as filthy rags."

The change of raiment typifies the removal of our sins and the providing instead of Christ's righteousness in and through God's arranged way—Christ's sacrifice—which was not then made known. The announcement of the angel to the cleansed Joshua (verse 7) corresponds to the church's high-calling to the divine nature and kingdom of God after its members have been justified by faith in Christ.

VERSE 8 addresses Joshua separately from the under priesthood (—his body—just as our Lord and the royal priesthood under him—his body—are sometimes addressed separately), telling them that they are not the reality, but merely types of the true Christ. "Hear now, O Joshua the high priest, and thy companions, sitting before thee, for they are sign-men [or types]. For, lo, I am about to bring in my [real] Servant the Sprout"—a fresh sprout—one not of the old Adamic stock, blighted and dying because of original sin, but a new sprout, having fresh vitality: holy, harmless and separate from sinners, and yet a man—"the man Christ Jesus."

Using another symbol, a stone, the Chief Corner Stone, to represent this coming One, verse 9 declares: "Behold the stone that I have laid *before* Joshua [the type]. Upon that one stone rest seven eyes [perfect or divine wisdom, seven representing perfection and an eye representing knowledge.] Behold, I will engrave the engraving thereof, saith Jehovah of hosts. [God is superintending the engraving of His character and law upon all the "living stones" of the church—the body of Christ—as surely as he superintended the trial development of our Lord, the Chief Corner Stone: as it is written, They shall be all taught of God.]—1 Pet. 2:4-7.

"And I will remove the iniquity [unfruitfulness, etc., as well as sin] of the land in one day [the Millennial day—"a day with the Lord is as a thousand years" with men]. "In that day, saith Jehovah of hosts, ye shall call every man his neighbor, under the vine and under the fig tree."

The *Golden Text* is very appropriate. Our Lord, the Captain of our salvation, has been proved perfect through obedience to the things which he suffered; and now, in the completing of his body-members, he stands not only as our *Redeemer*, to make us fit to stand trial under the high-calling, and also as our *Example* of how to overcome, but more: he, as our *High Priest*, makes good our unintentional short-comings, and also stands ready to succor all his consecrated members—promising that we shall not be tempted above that we are able to bear, because he will provide, for such, ways of escape.

ZERUBBABEL THE TYPICAL BUILDER

I. QUAR., LESSON V., JAN. 29, ZECH. 4:1-10.

Golden Text—"Not by might, nor by power, but by my spirit, saith Jehovah of hosts."—Verse 6.

This, like the vision of the preceding lesson, was doubtless intended to encourage the Israelites living at the time it

was given; but, like it also, its chief lesson belonged not to them, but to us.—1 Pet. 1.12.

The golden candlestick (literally, lamp) with seven branches (or burners) is the same as that which, in the typical Tabernacle and Temple, shed the only light of "The Holy." The same seven lamps in one are brought to our attention in the Book of Revelation (1:20), and there explained to symbolize the church of Christ during the present time. The seven represents perfection or completeness; hence as a whole the lamp-stand represents all the *true* saints or light-bearers in all the various phases of the *Nominal Church* development.—Rev. 2:1, 5.

The oil represents the *holy spirit* which, burning in the true believers, causes the illumination of the sanctified in Christ Jesus.

The two olive trees from which the olive oil proceeds to the seven lamps we understand to be typical of the Scriptures of the Old and New Testaments—God's two witnesses. The holy spirit is "the spirit of the truth;" and God's Word is truth! God explained this to Zerubbabel (verse 6), saying, "Not by an army nor by force but *by my spirit* [the spirit of the Truth—the spirit or influence of God given through his exceeding great and precious promises, etc.—the olive trees—(2 Pet. 1:4) the Word], saith Jehovah of hosts. Who art thou, O great mountain before Zerubbabel? Thou shalt become a plain, and he shall bring on the headstone with shoutings, crying, Grace, grace unto it."

A mountain symbolizes a kingdom; and the one here represented as an obstruction before Zerubbabel typifies Satan's kingdom—the dominion of evil under the Prince of this world. Zerubbabel typifies Christ. His name signifies "*a shoot* [or sprout] *out of Babylon*." Literally, he was a son or shoot out of David and Jesse (as our Lord also is called), and secondly, as a sprout out of Babylon [confusion], he was a further type of Christ, who was out of, and yet separate from, sin and all mixture of evil. Undoubtedly the people of that day understood Zerubbabel to be the *branch* or *shoot* mentioned in the vision of Chapter 3:8, not realizing that Zerubbabel and Joshua were but types of Christ, in whom the two offices of King and Priest would be combined.

VERSES 9, 10 blend the type and the antitype. Zerubbabel had begun the rebuilding of the literal Temple, and the people understood that it would be completed by him. They might not then despise the humble beginning of the work, but rejoice to see it progress under his direction—realizing that the seven eyes (*i. e.*, the perfect wisdom of God which holds survey of all the earth) were superintending the work.

The real application of these verses is to Christ, who began the construction of the true temple of God—"which temple ye are." His earthly ministry and the work of his followers have all along seemed small and weak, and far from what might be expected by any respecting so great a temple for so grand a purpose. But those who realize the situation from God's standpoint can rejoice in the outcome, realizing the Lord's promise that "the day of small things," the day of suffering, the day of trials, will soon give place to the Millennial day of joy, perfection and blessing. The despised "little flock," whom the world knows not, even as it knew not its Master, will soon be glorified with him, and share his kingdom. The poor, rich in faith, and those that are nought, and that are despised, and that are foolish according to the wisdom of this world, are soon to be gloriously manifested as the Sons of God, the body of Christ and the embodiment of divine wisdom and power and love, that as his kingdom they, with Christ their Lord and Head, may, as the "Sun of Righteousness," shine forth in blessing and life to the groaning creation—already redeemed by the precious blood of Jesus eighteen centuries ago.—Mal. 4:2; Matt. 13:43.

BACK TO THE HOLY LAND

There is a report from Jerusalem that Baron Edmond de Rothschild has completed negotiations with the Turkish government for the establishment of Jewish colonies on the Rothschild lands in Palestine, and also for permitting Russian Jews to settle there.—*New York Sun.*

Thus the restoration of Israel progresses.

AT CLOSE OF DAY

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul at trifling cost—
Then count that day as worse than lost.

—*Selected.*

VOL. XIV ALLEGHENY, PA., JANUARY 15, 1893 No. 2

A WORD TO METHODISTS

FROM BISHOP FOSTER.

The following earnest and solemn words from Bishop Foster have appeared in various Methodist Journals, and in tract form. He certainly gives his trumpet no uncertain sound.

"The Church of God is today courting the world. Its *members* are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on it, and the Protestant Church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the 'sail loft,' seems almost a miracle of history; but who that looks about him today can fail to see *the fact?*

"Do not Methodists, in violation of God's Word and their own Discipline, dress as extravagantly and as fashionably as any other class? Do not ladies, and often the wives and daughters of the ministry, put on 'gold and pearls and costly array?' Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into the Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic or operatic performance which is as much in harmony with spiritual worship as an opera or a theatre. Under such worldly performance spirituality is frozen to death.

"Formerly every Methodist attended class-meeting and gave a testimony of experimental religion; now the class-meeting is attended by very few, and in many churches it is abandoned. Seldom do even the stewards, trustees and leaders of the church attend class-meeting. Formerly nearly every Methodist prayed, testified or exhorted in prayer-meeting; now but very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

"Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer-meetings of earlier days.

"How true that the Methodist Discipline is a dead letter. Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining any of its members for violating them. They forbid the reading of such books and

the taking of such diversions as do not minister to godliness; yet the church itself goes to shows and frolics and festivals and fairs which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling.

"The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They glorified, not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, timid, truckling, time-serving ministry without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of Entire Sanctification is rarely heard and seldom witnessed to in the pulpits."

Methodist Exchange.

That the good Bishop is not unduly alarmed about the actual state of Methodism is manifest to every observer who is not stone blind. Here are two items out of many that might be culled from both the religious and secular press substantiating the Bishop's charge. They read as follows:—

"CHURCH BOWLING ALLEYS AND BILLIARD PARLORS

"The *Christian Nation* is our authority for the statement that Mr. H. W. Knight, before a recent gathering of Methodists at the Bible House in this city (New York), said that, as an adjunct to the churches, buildings should be constructed with bowling alleys and billiard parlors and the like to counteract the influence of the rum shops.'

"A great many questionable things are done in many churches, ostensibly in the name of religion, but we were hardly prepared to get the announcement that things had come to such a pass that the Methodist Church would even consider such a proposition. A point made very prominent in the founding of that church was the idea of plainness and an entire separation from all worldly folly, but, having grown to be a large body and consequently popular, it is ready to entertain the proposition of having a gambling annex attached to its churches.

"Several instances are on record where young men have gained their first lessons in gambling at church socials and festivals. If they have thus learned these lessons at occasional gatherings of the church for festivity and silly games, how will it be when a permanent establishment that can be visited at any time is erected in connection with the churches? We have searched in vain for the divine commission, Go ye into all the world, and, for those who will not hear the Gospel, erect bowling alleys and billiard parlors in connection with the churches, in order that they may be entertained.

"We know that this move will not meet the approval of the large majority of the members of the Methodist Church, but we are sorry to see that such is the tendency in the minds of many in the various churches at the present time; and while this is going on, should there not be a people who are seeking their power, not from some questionable means of worldly policy, but from the great source of all power, the world's Redeemer?"—*Elder A. O. Tait.*

"The Voice," of New York, has also the following:

THE REV. DR. F. A. LLACY GIVES ADVICE

"The pastor of a Methodist Episcopal church in a city noted for its beer-brewing interests has been so greatly stirred by *The Voice's* Church and Saloon editorials that he was constrained to seek counsel of a brother minister of his acquaintance, asking advice as follows:—

"'*Dear Brother:* My soul is stirred within me as I see this city wholly given up to the brewing interests. It would really seem that our churches are bowing to the liquor oligarchy. What are we to do—stay in the pulpit and keep silence, or preach Prohibition and take the consequences—abuse, non-support and persecution?'"

"The response to this we give below:

"'*My Dear Young Friend:* Your difficulty is one quite common to comparatively inexperienced ministers. I can fully sympathize with you in feeling as though you would like to fire broadsides of Gospel truth into the sin and iniquity that besiege the world on every hand. I used to feel that way myself in my early ministry, when I had occasional fits of 'enlargement of the conscience,' as I call it. It will require great care properly to suppress such impulses, and to keep the reins well in hand, so that you can manage the often none too pious men on whom you have to depend to supply the money for carrying on the Lord's work on an adequate scale.

"'The preaching of the Gospel in a way not to offend has become a science, which it behooves a young minister to study well. It has taken centuries to evolve this science in its present perfection. We are wiser than the early Christians and those of the middle ages, who injudiciously butted their heads against the brass walls of prejudice. They preached against particular sins, and incurred unnecessary displeasure, when they might have preached the Gospel as the never-failing remedy for all sin, without specifying, and thus have secured the respectful attention and endorsement even of the most hardened sinners.

"'It requires great wisdom and discretion to preach the Gospel in the present day in the way that most of the influential churches want it preached. The day of fishermen preachers is past. The young man who would serve a wealthy pulpit acceptably today must bring into it education, culture and refinement, and must show great deference to the opinions of the men who are looked up to, and who have influence in the church and in the neighborhood.

"'Regarding the particular question about which you inquire, you should be careful to make a broad discrimination between, for instance, a wealthy brewer and a wicked dive-keeper, who may, in the natural course of business, handle the former's wares and be under business obligations to him. Your congregation will probably stand by you in anything you may say about saloon keepers, especially about those who conduct disorderly and disreputable resorts, but it would not do to imperil influence for good by attacking a respectable wholesale dealer, or classing him in the same category with common saloon-keepers.

"'Then, as to Prohibition, you know that question has so many bearings, especially in its political aspects, that it is well to feel your way very carefully before committing yourself to it unqualifiedly. You can safely say that you sympathize with the objects had in view by those earnest and excellent people who have become so discouraged in their attempts to keep the business within respectable limits that they even propose to do away with it entirely. I said that myself recently and it was heartily endorsed by a wealthy wholesale dealer, whose wife is a member of my church, and who is himself one of the best paying members of my congregation. Moreover, several Prohibitionists thanked me for my courageous stand against the liquor power.

"'Now, my dear brother, I have great hopes for you. I know of no young man in the denomination who stands a better chance for ecclesiastical preferment than yourself, if you will but follow the dictates of your own sober judgment guided by a few such considerations as I have mentioned. Whenever I can help you in any way, command me, and believe me,

Ever sincerely your brother in Christ,

F. A. Llacy."

* * *

But Methodists are not alone in these matters. Here is another item of similar import:—

CHURCHES AND SALOONS

"There is considerable discussion in Pittsburg religious circles over the sermon last Sunday of the Rev. W. S. Rainsford, D. D., pastor of St. George's Episcopal Church, New York, in which he advanced some very radical views as regards the regulation of saloons. Dr. Rainsford, in substance, said that he had given the saloon question a great deal of study and that he had come to the conclusion that it is impossible to suppress saloons, at least in large cities, and the best thing the church can do is to make a compromise and countenance the establishment of places by Christian men, where beer, light wines and coffee can be sold. He also favored the opening of the places on Sunday during certain hours, and thinks the attachment of reading rooms would make them attractive. Dr. Rainsford thought that these places properly conducted would in a great measure aid the cause of temperance and lessen the consumption of spirituous liquors."

* * *

The foregoing arraignments by Bishop Foster, not only Methodists, but Presbyterians, Baptists, Episcopalians and members of all denominations may well ponder, for they apply to all alike. They come from one of the oldest bishops in the Methodist denomination. Had they come from one outside of Methodism they might be regarded as malicious reproach, but coming within the denomination, they must be regarded as his honest convictions in view of the broad observation of Methodism as a whole which his position as bishop furnishes.

Its confessions ought indeed to be startling to every Methodist particularly, and to others in so far as they realize the same conditions. The Bishop accuses the membership of

the Methodist church (1) of trying to bring the church down to the level of the ungodly by encouraging "the ball, the theatre, nude and lewd art, and social luxuries with all their loose moralities." What a charge! what a confession! Can the spirit of Christ, the love of the truth, or the joys of hope and of communion with God dwell in hearts that are so led of the spirit of the world? But does the Bishop mean that only a few such have crept into the Methodist church, while the great majority are otherwise minded? Evidently not, for he speaks of the membership of the Methodist church as a whole. He seems to see plainly that the whole Methodist field is overrun with tares, and that the true wheat—the saints who are actuated by the spirit of Christ—are numerically so insignificant as to be unworthy of mention.

(2) He accuses them of trying to make satisfaction for this worldliness by giving more attention to the outward forms of godliness—the keeping of Lent and Easter and Good Friday, and attending to church-decorations, etc.—in other words of having "a form of godliness without the power."

(3) He shows how the early zeal, enthusiasm, sobriety, consistency and devotion of Methodism have given place to pleasure-seeking with the world—how they are now "lovers of pleasure more than of God."

But what word of commendation has he for a faithful ministry that bravely endeavors to stem this fearful tide of worldliness in the ranks of Methodism? None whatever. On the other hand, his testimony agrees with that of the Prophet Isaiah (28:7. See also S. S. Lesson on Isa. 28:1-13, in TOWER of Jan. 15, 1892), that the ministry as well as the membership have become intoxicated with the spirit of the world, and are, therefore, as far out of the way as the people. He speaks of them as "a hireling ministry—timid, truckling, time-serving, without faith, endurance and holy power;" says they have forsaken the great central truth of Christianity and deal in generalities and popular lectures.

What an arraignment of Methodism. Doubtless the good Bishop would make some honorable exceptions among the ministry, as well as among the membership of Methodism, were he not speaking here of his outlook over Methodism as a whole. This can only be understood as his general view of the rank and file both of the ministry and membership of the great Methodist organization. In his estimation and from his specially favorable standpoint of observation, having a full acquaintance with the workings of the whole system and necessarily a large personal acquaintance with both the ministry and the membership, he plainly describes the rank and file of both as "tares"—mere imitation Christians, Christians in outward appearance, but not at heart. And, pointing to the fact that the society is only a little over a hundred years old, he declares that such a fall from the original devotion and zeal of Methodists for God "seems almost a miracle of history," and adds, "But who that looks about him today can fail to see *the fact?*"

It is high time, in view of these things, that any of the Lord's true people who still abide in the midst of Methodism and who support it with their influence, their presence and their means, should awake and consider what the Lord would have them do. We are now living in "the harvest" or "end" of the Gospel age, when the wheat and the tares which the Lord allowed to grow together all through the age must be separated. (Matt. 13:30) The great mass of tares is to be bound yet more tightly than ever in bundles preparatory to the burning (symbolic) in the great time of trouble predicted by the Lord and the prophets and the apostles to occur within this harvest period, and which therefore can be only a very few years in the distance.

The sickle which the Lord is making use of to accomplish the separation is the truth due in this harvest period—the truth concerning the divine plan of the ages, showing both scripturally and philosophically the glorious outcome of the work of redemption in the grand "restitution of all things, spoken by the mouth of all the holy prophets since the world began" (Acts 3:19-21); and showing also the "high calling" of the Gospel church—not the mixed company of wheat and tares which constitute the nominal gospel church, but the true and faithful saints," whose names were "written in heaven," and which have never been "blotted out" because of unfaithfulness. "The Lord knoweth them that are his." The divine plan of the ages shows how those "called, chosen and faithful" ones (Rev. 17:14) are to be joint-heirs with Christ, how they are to reign with him over the earth for a thousand years, and how they with him constitute the promised "Seed of Abraham" which is to bless all the families of the earth.—Rom. 8:17; Rev. 5:10; 20:6; Gal. 3:16, 29.

OUR LORD'S SERMON ON THE MOUNT

NO. I. MATT. V., VI., VII.

This sermon of our Lord is characteristic of the great Teacher who spake as never man spake. It is wonderful alike for its simplicity, its clearness, its depth and its comprehensiveness. It is entirely devoid of anything like oratory; for evidently its object was to instruct, rather than to play upon the emotions of his hearers. Indeed, it is specially noticeable in all our Lord's public ministry that his methods of teaching were calculated to keep reason on the throne, and not to permit it to be overpowered by an unduly wrought emotional nature. In this his methods are in marked contrast with many of those in vogue today. We note also that his words were simple and easy to be understood, and that they appealed strongly both to the judgment and to the heart.

The sermon was addressed. not to a promiscuous congregation of saints and sinners, but to his earnest and faithful disciples who had left all to follow him—who had forsaken business and business prospects and home and friends and reputation, and who, in lieu thereof, had cheerfully accepted the reproaches that fell upon the Master, as well as the necessary toils and privations incident to such a life. Consequently its teachings apply, not to the world. nor to mere professors of Christianity, but only to those consecrated souls who have likewise left all to follow the Master whithersoever he goeth. The occasion was one of those seasons when, wearied with exhaustive labor, he withdrew from the multitudes who sought his healing touch and anxiously listened for the wonderful words that proceeded out of his mouth—"And seeing the multitudes [and being too weary to minister to them] he went up into a mountain, and having sat down, his disciples came up" (verse 1), and he opened his mouth and taught them.

THE BEATITUDES

A comparison of verse 3 with Luke 6:20 seems to indicate that the parenthetic phrase, "in spirit," was Matthew's comment, and not our Lord's exact words, which, according to Luke, were "Blessed are ye *poor;* for yours is the kingdom of heaven." The reference we therefore regard as applying to those who follow their Lord, who, though he was rich, for our sakes became *poor*, that we through his *poverty* might be made rich. Blessed are such poor ones—those who become poor in any sense of the word, whether financially or socially or otherwise, by sacrificing themselves for the blessing of others. True, we may have very little to sacrifice, but nevertheless, blessed are all the sacrificers.

The comforting words of verse 4 remind us of a similar expression of our Lord—John 16:20—"Verily, verily, I say unto you that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." (See also 2 Cor. 1:7; Isa. 61:2, 3.) It is those in Zion who *mourn* over and *lament* the mighty power of evil in the high places both of church and of state, and who, setting themselves in opposition to it, incur the reproaches both of the world and of lukewarm, nominal Christians. Blessed are all who so mourn; for in due time they shall be comforted in receiving the reward of the righteous and in beholding the final triumph of righteousness and truth.

Verses 5, 10, 11. The blessed *meek* ones of verse 5, who shall inherit the earth, are the same class who, according to verses 10, 11, are bold and courageous enough to withstand evil and error and to champion righteousness and truth: they are meek in the true sense in submitting themselves fully to the Lord, and bold in defence of his truth and his way, even the endurance of persecution for righteousness' sake. Blessed are all such meek, persecuted and falsely accused ones; for they shall inherit the earth: theirs is the kingdom of heaven. By and by they shall reign with Christ in his throne. Rejoice, all ye, and be exceeding glad, for great is your reward in heaven.

Verse 6 promises the satisfying portion of truth and righteousness in due time to all *that hunger and thirst after righteousness.* Verse 7 promises a *merciful judgment* to all those who exercise the same. and is thus the strongest incentive toward as lenient judgment of our fellow-men as circumstances will permit.

Verse 8. "Blessed are the *pure in heart;* for they shall

see [Greek, *horao*, discern] God." To be pure in heart is to have pure, sincere motives and desires. Those so disposed come to the divine revelation with reverence and meekness; and such, and such only, are prepared to see the breadth and scope of the wonderful plan of God, and how far it transcends the narrowness of human theological creeds and philosophies. Having no films of prejudice or vain philosophy before their eyes, and no clouds between themselves and God, with delight they discover in his wondrous plan of the ages the worthy lines of his truly glorious character—his wisdom, justice, love and power.

Verse 9. God is pleased to own the *peace-makers* as his children. These are they who have first themselves found peace with God through faith in the precious blood of Christ, and who thereafter devote their energies toward bringing others into this blessed rest of faith and peace with God, and who further seek to show by word and example how a heart at peace with God always seeks peace with fellow-men under all circumstances where the sacrifice of the principles of righteousness are not involved. All such peace-makers are the blessed sons and heirs of God.

Thus, first of all, the great Teacher bids us rejoice in counting over our blessings, showing us that even here in this wilderness state our table is indeed bountifully spread and our cup runneth over with blessings.

THE CHURCH, THE SALT OF THE EARTH AND THE LIGHT OF THE WORLD

Verse 13. "Ye are the *salt* of the earth," etc. The virtue of salt is its power to season and to preserve from decay and putrefaction, which power the true disciples of the Lord are here said to exercise over the masses of mankind in general. This, however, is not because we have this power in and of ourselves: it is the spirit of the truth, the spirit of Christ in us through the knowledge of the truth and obedience to it, transforming the old creature into the new creature in Christ.

According to these words of our Lord, it is by the influence of such persons, directly and indirectly, that the world has been kept from sinking to greater depths of ignorance and sin. When the spiritual life of the church has ebbed low, the world has always suffered in consequence. For example, remember the dark ages and then the opposite effect of what is known as the Great Reformation. When spirituality revived in the hearts of God's people, the whole world began to wake up, and to receive some droppings of the shower of blessing. In the lives of God's people men see the moral distance between virtue and vice, and reason of a coming judgment when each will receive the reward that is meet, and they are thereby either shamed or persuaded to better and nobler lives.

But the possibility of losing this savor of truth and righteousness is also intimated: that is, we may retain the outward forms of godliness and lose its real power, its spirit or disposition, and thus become false representatives of the truth—hypocrites. And in such a case the question is an apt and suggestive one: "If the salt have lost its savor wherewith shall it be salted?" Or in other words, If the truth have lost its power over us, to what other power shall we look for the savor of the spirit of truth? "Sanctify them through thy truth," was the Lord's prayer, and if the truth ceases to avail for our sanctification and we turn from it, the implication is that nothing else will do it. And those who utterly repudiate its power are thenceforth "good for nothing," and their end is destruction. See also Heb. 6:4-8; 10:26, 27.

Verse 14. "Ye are the *light* of the world," etc. The whole world walks in the valley of the shadow of death, and the Lord's disciples alone have the light of life, the blessed truth of redemption and full restitution—the good tidings of great joy for all people. "Let your light shine," says the Master. Let it dispel the nightmare which haunts so many minds—of a fiendish and all-powerful God whose purpose is to torment eternally nearly all of his intelligent creation. Let the light chase this and every other superstition back to the dark source whence it came. Do not hide your light, but set it forth prominently and keep it trimmed and burning, that its gracious beams may reach as far as possible through the gloom of ignorance and superstition. And, thank God, the time is coming, and is now not far distant, when all the light bearers shall be exalted to power and great glory; for it is written, "*Then* shall the righteous shine forth as the sun in the kingdom of their Father." And when this heavenly city, the New Jerusalem, is thus set upon a hill [in the kingdom] it cannot longer be hidden; but its glory shall lighten the whole world. Praise the Lord for his mercy and grace!

MRS. C. T. RUSSELL.

FULLNESS OF JOY

"These things write we unto you that your joy may be full."—1 John 1:4.

Joy may be regarded as the effervescence or overflow of true and genuine happiness; and it is our heavenly Father's good pleasure that his children should be so full of happiness as to bubble over all the time. To this end he has prepared a table before them, even in the presence of their enemies, and filled their cup of happiness full, even to running over. (Psa. 23:5) This table of good things is his precious truth, to which we, who were poor condemned creatures under sentence of death, but sincerely penitent and desiring to return to God, have been graciously invited.

There, most prominently spread out before me, lies a most precious document: it is my *pardon*, sealed with the precious blood of Christ and signed by the great Sovereign of the Universe. It reads, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." And thereto is appended this emphatic assertion, challenging contradiction—"It is God that justifieth: who is he that condemneth?" (John 3:16; Rom. 8:33, 34) "What!" I exclaim, "Does that mean me?" Yes, says the document, if you are one of the world—one of the condemned posterity of Adam—and willing to accept this free gift of God through Jesus Christ his Son, then this pardon is *yours*. And you need no one else to tell you so. Do you not hear? "*It is God that justifieth.* Who is he that condemneth?"

With tears of gratitude I gladly accept the favor; and, truly, if there were nothing more on the table we might well say, Our cup is full. But no: there is more, much more; and, drying my tears, I see that side by side with this blessed document lies another which guarantees full restoration, to all the willing and obedient, of all the rights, privileges and blessings originally granted to our father Adam, but which he long ago forfeited, not only for himself, but for all his posterity. It reads, "Times of Refreshing [or renewing] shall come from the presence of the Lord; and he shall send Jesus Christ, ... whom the heavens must retain till the Times of Restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began." (Acts 3:19-21) Praise the Lord! I exclaim; that fixes a definite time when the blessings of liberty from sin and death shall begin to be *actually* realized.

Oh, how we rejoice! And even though we still wear the prison uniform of a diseased and dying body, and still abide within the prison wall of this present dying condition, we rejoice in hope of the glorious day of release.

But while clasping and holding and rejoicing in this precious hope, realizing that I am now recognized as a child of God and that in due time I shall be attired and blessed accordingly, my eye catches sight of a beautiful card. With trembling hand and a vague suspicion that this may be still another message of divine love, I lift it and read, "Hearken, O daughter, and consider and incline thine ear; forget also thine own people and thy father's house: so shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him."—Psa. 45:10, 11.

Was ever a proposal of marriage couched in more delicate and beautiful phrase? With astonishment I read it again and again. Surely it can mean nothing less than this: I am invited by the King of kings to become the bride of his royal Son—his only begotten Son and heir of all things. And since clothed with the imputed robe of his righteousness, which hides all the unrighteousness of my own robes, I am really considered beautiful in the eyes of the King, I am told, so that he desires to make me his bride—if I am willing for his dear sake to forget my own people and my father's [Adam's] house—the world in general, with all its hopes, aims and ambitions.

And while I gladly accept the offer and hasten to make ready for the glorious consummation, I find on this same bounteous table explicit directions as to how I may fit myself to behold the King in his beauty—of how I must appear in this precious robe of his righteousness which now makes me beautiful in his eyes, and that I may work out upon it the "fine needle work" (pains-taking embroidery) of an actual righteousness. Then, too, there are encouragements to perseverance in overcoming the world, to faithfulness in making

ready for his appearing and to watchfulness against any snares by the way. Then there are warnings of the dangers and hardships of the pathway which are permitted to prove my love and loyalty by my faithful endurance. And there are copious promises of grace sufficient for every time of need. And there is line upon line to assure and reassure my faith in my heavenly Father's good pleasure to thus exalt me to joint-heirship with his Son and to make me meet for such exaltation by making me also a partaker with him of the divine nature. (2 Pet. 1:4) Then there are precious secrets for those thus elected of God—with reference to the time and manner and circumstances, etc., of the Lord's appearing and to the glory and honor and blessing of the coming inheritance and the blessed mission of the coming kingdom. Ah! surely, Lord, "thou hast prepared a table before me in the presence of mine enemies: my cup *runneth over*," and I rejoice with joy unspeakable and full of glory.

Ah, says the inspired Apostle who wrote some of these things, and who saw the Lord and heard his teachings when he was here in the flesh, "These things write we unto you that your joy may be full. That which we have seen and heard declare we unto you, that ye also may have fellowship with us (fellow-heirs of the same promises); and truly our fellowship is with the Father and with his Son Jesus Christ." (1 John 1:4, 3) Oh, what condescension on the part of the divine Father and Son and what favor toward us! We all are one—one family—the divine royal family whence universal blessing shall shortly flow to all in heaven and in earth.

But hold: there may be some who unworthily claim this honor while really they have no part nor lot in the matter. The only conditions upon which we can claim these precious promises are those of faith and obedience. And if we are still trusting in the finished redemptive work of Christ, and obedient to the heavenly calling, we are walking in the light of God's promises and instruction. And since in God is no darkness at all, and he has promised to guide us continually by his spirit through his Word, we cannot walk in darkness while we follow his leading. And in thus following where he leads and hearkening to his voice, and in making known our wants and our gratitude and love in prayer, which he has promised always to hear and heed, we have sweet fellowship with him and with his dear Son, our Lord Jesus. And not only so, but we have sweet fellowship, also with all saints who are faithfully traveling in the same way.

"This, then," says the Apostle, "is the message which we have heard of him and declare unto you, That God is light, and in him is no darkness at all." If we have fellowship with him we are walking (progressing) in the light—in the light which divine truth sheds about us and in the light of his approving countenance.

"If we say that we have fellowship with him, and walk in darkness [walk contrary to his truth] we lie [for God does not lead his children that way], and do not the truth." Ah, there is the trouble. If any walk in darkness [away from the truth and toward error] it is not God's fault, but their own, in not obeying the truth. Let us walk in the light.

SOME CONGREGATIONALISTS WAKING UP

An evidence of growth of public opinion on the subject of eternal torment was recently afforded in the Plymouth Church, Brooklyn, of which Henry Ward Beecher was formerly pastor. The church takes up special collections for Missions, and it was decided recently that for the year 1893 no moneys should go into their usual missionary channel, the "American Board of Foreign Missions," unless at the specific request of contributors; but that instead all should go to a missionary in Japan known to hold views in opposition to eternal torment. This motion was made by the present pastor, and only one person voted against it—a Mr. Bliss, whose name suggests his composure and joy even though all others of the race were in torment.

One gentleman present, Dr. Raymond, speaking on the subject at the meeting, expressed his convictions very earnestly. As reported in the *New York Tribune*, he said:

"I am sick and tired of going to the American Board in sufferance to aid in supporting missionaries who believe out and out in the damnation of all the heathen, and that damnable heresy that God doesn't love the heathen. I am tired of the whole miserable humbug, and I won't give a cent to spread the news of damnation. I won't let the damnable doctrine be disseminated by my money. That God is love is good news, but it is made stale old stuff by these men who drag a Juggernaut car over the heathen and want us to feed the beasts that haul it. It is my Christian duty not to give to any concern that will teach the heathen that their fathers went to hell."

DEDICATING THE TEMPLE

I. QUARTER, LESSON VI., FEB. 5th, EZRA 6:14-22.

Golden Text—"I was glad when they said unto me, Let us go into the house of the Lord."—Psa. 122:1.

The time of this lesson is about five years after that of the last two lessons. The Temple had been finished, although the wall of the city of Jerusalem was yet far from completed, and had been for a time abandoned.

VERSE 14 evidently refers, not only to the rebuilding of the Temple, but also to the city wall; because it mentions the commandment of Artaxerxes as well as those of Cyrus and Darius. King Artaxerxes' command went forth long after the Temple was finished, and had reference merely to the city wall, completed over fifty years after the completion of the Temple.

VERSES 15, 16 draw special attention to "the house" of God, the Temple. This structure was undoubtedly built according to the specifications of King Cyrus, and if so was sixty cubits high and sixty cubits long (Ezra 6:3): it was therefore of larger dimensions than that of Solomon, although greatly inferior to it in ornamentation. Its dedication was, therefore, a very notable event with the people returned from Babylon, not one of whom, probably, had seen Solomon's Temple, which was destroyed about ninety years previous.

VERSES 17-22 describe the elaborate ceremony with which the Temple was dedicated, although it was all as nothing compared with the dedication of Solomon's Temple; however, the people now were poor in comparison, and certainly did nobly and generously, their circumstances considered. This suggests to our minds the consecration of the *living* temple, and how the offerings of themselves to the Lord, on the part of the "living stones," is pleasing and acceptable to God through Christ, none the less on the part of those who have few talents than of those who have many.

One point of this lesson specially worthy of note, by those who have fallen into the error of supposing that Israel and Judah were never re-united after their separation in the days of Rehoboam, and who claim that the ten tribes, styled "Israel," were all lost and that only the two tribes, Judah and Benjamin, styled "Judah," returned to Palestine after the Babylonian captivity, is that the people of Judah and Benjamin are not mentioned in this narrative, while the Levites are mentioned and the people as a whole are referred to as "children of Israel"; and it is specially stated (verse 17) that the *sin-offering* was of "twelve he-goats according to the number of the tribes of Israel." What better evidence could we have that all the twelve tribes were represented among these returned captives than this fact that the sin-offering was for all the tribes? None; except that our Lord and the Apostles in their day repeatedly addressed the descendants of those people as "Israel" and "Israelites."

The *Golden Text* is frequently misapplied by Christian people to some earthly structure of wood or brick or stone. Let us see in it the real house of God—the church of living stones, being fitted and prepared for the indwelling of God by his spirit. Let us rejoice to enter into this, the antitypical house of God, soon to be glorified. Let us rejoice to have our names written among its members—"written in heaven."

NEHEMIAH'S PRAYER

I. QUARTER, LESSON VII., FEB. 12, NEH. 1:1-11.

Golden Text—"Lord, be thou my helper."—Psa. 30:10.

VERSES 1-3. Nehemiah was an Israelite of the tribe of Judah. He was of one of those families which had not returned to Palestine under Cyrus' decree of about ninety years previous. He was an influential man, a Counselor to King Artaxerxes; for such is the significance of the title "Cupbearer" (verse 11) His attention was called to the pitiable

condition of the returned Jews by his brother and certain others of his tribe who had returned to Babylon. The seventy years intervening between this lesson and the last had not been years of prosperity, but of adversity, to the Israelites, both in Jerusalem and in Babylon. Their enemies, taking advantage of the weaknesses of Ahasuerus, who reigned during the interim, had attacked the partially rebuilt walls and gates of the city of Jerusalem and had wrecked the former and burned the latter, which were of wood; and at Babylon, as we learn from the Book of Esther, a plot for the complete extermination of the Israelites had almost succeeded under the guidance of their enemies led by Haman—but had been prevented by divine interposition.

VERSES 4-11. Nehemiah's subsequent history proves him to have been a great man—a man of wisdom and of executive ability—and his conduct as here related testifies to the same; for he at once sought the Lord, desiring of him wisdom and grace that he might act aright—that he might perform what he felt to be his duty toward his people—"Israel."

In this we have a lesson which every real Christian's experience corroborates. Let nothing be done through strife or vain-glory (*i. e.*, for self-glorification or honor), but let all things be done for the Lord's glory. And whoever is seeking service from such a motive will surely seek the divine wisdom to guide into the divine will and work.

Prayer is not to be entered into with a view to changing the divine will and getting it to conform to our imperfect ideas, but rather to bring our hearts and minds and conduct into conformity to the divine will, assured that therein is our greatest and truest happiness. Nehemiah's prayer was of this proper sort. He confesses the justice of the Lord's chastisement of Israel for their sins. He properly includes himself with the others of his nation. He recalls the fact that God's dealings were just—in exact fulfilment of the covenant made with that nation. (Lev. 26:33, etc.; Deut. 4:25, etc.; 28:64) Then he refers to the Lord's promises in the same connection, That if Israel would repent he would return his favor to them.—Deut. 30:4; 9:29; Isa. 11:12.

Nehemiah was so deeply in earnest that he continued his prayers and supplication after this manner for several days; not that the Lord needed urging on the subject, but that the subject was growing upon Nehemiah's mind and heart. Gradually he was made earnest and strong enough to take an important part in the answering of his own prayer, as is shown by verse 11. His petitions closed, not with a boastful feeling that *he* had thought out a plan for Israel which would bless them and cover himself with honor, but with a plan which he believed to be of God, and upon which he desired God's blessing. He was about to bring the matter which was so close to his heart to the attention of the King Artaxerxes, and he prayed, "Prosper, I pray thee, thy servant this day, and grant him mercy [favor] in the sight of this man"—the king.

Let us each follow this same course. "In all thy ways acknowledge him [God], and he shall direct thy paths."

ENCOURAGING WORDS FROM EARNEST WORKERS

DEAR BROTHER RUSSELL:—As you know, I am engaged during week days in examining titles to real estate, and from this I derive my only income. I have for a long time desired to enter the ranks of the colporteurs, but circumstances have prevented me, and I have been obliged to await the Lord's due time. The door of opportunity for greater service seems to have opened now, for I have been enabled to effect an arrangement whereby I can use three days each week in spreading the truth, and devote the other three days to business. This will involve a considerable reduction of my income from the latter source, but I have no doubt that the Lord will provide sufficient for my expenses. Pray that I may be used always by him according to his will.

The work is progressing very satisfactorily in New York. Wishing you, Sister Russell and all the dear members of the Body at Allegheny a happy new year of joy and peace in Christ, I remain, Yours in him, E. C. M———.

Maine.

MY DEAR BROTHER RUSSELL:—The arrival of the TOWER reminded me to forward to you the dollar for the year '93. Never in the experiences of almost half a century have such blessed views of God's great and grand designs so filled my soul with joy. I studied "theology," and graduated in 1858; and as I now look back upon those years they appear very unprofitably spent. Oh, such a jumble as my soul brought from the Institution! calling it faith, and trying to steady myself upon it, and calling on others to accept the same and risk their eternal interest upon it. But thanks be to God for his unspeakable gift! I now can and do rest wholly upon the blood of Jesus. I feel exceedingly unworthy, and I am quite sure the feeling can never become greater than the fact of unworthiness; but our blessed Lord is worthy, and through his merits we are called children and heirs. God is dealing very tenderly with me and mine.

I am trying to induce my Christian friends to read MILLENNIAL DAWN, and some of them seem to enter into the spirit of the books, while others, after reading till some superstition is exposed, return them with some disparaging remark. But it matters not. Indifference to God's truth will not destroy its vitality, or it would have been dead long ago. I stated in a recent social meeting my belief in a present Christ, and called attention to some of the huge errors that burden honest souls and hinder their prayers. Some appeared reflective, but incredulity sat graven upon most faces. My soul loves and rests on the glorious truths that our Lord is present, and that the sealing process is in progress.

I have no language to describe the beauty and majesty of the truth as it now stands forth; and I hope to be able to do something to aid the work of the TOWER TRACT SOCIETY this summer. God is greatly blessing me in spirit, while in temporal things I suffer for nothing. Blessed be his name!

May the blessing of God attend you and your colporteurs, is the prayer of your brother in Christ, W. F. EATON.

It is well for us to remember, dear Brother, that milk is for babes and strong meat for those of full age, as the Apostle expresses it. (Heb. 5:12-14) Was it not pretty "strong meat" for your newly interested friends, for you to tell them of our Lord's *presence* and the harvest work now in progress? I suggest that the simpler forms of truth be given first, and the "deep things" of the divine plan as your hearers develop interest, and capacity for them. This will be following the example of the Great Teacher, who told the plan of God only as it became "meat in due season," and who once said to his disciples, "I have many things to tell you, but *ye cannot bear them now.*" It will also be obeying his instructions to us to be "wise as serpents, but harmless as doves."

The part of the plan best calculated to arrest and interest an error-blinded child of God will be the foundation—the "ransom for *all.*" He has recognized our Lord's sacrifice as the ransom for the church only. Show him that it was *for* ALL and is to be *testified* to all, in God's due time. (1 Tim. 2:4-6) Next show the effect of the testimony in this and the next age—now a justification by faith, then an actual justification (or making perfect), by restitution process (Acts 3:19-21), for all who accept that ransom and its concomitant blessings.

Next your hearers will be prepared to learn of the Gospel age "high-calling," by route of the "narrow way" of self-denying sacrifice, to joint-heirship with Christ in the Millennial Kingdom which, by God's arrangement, is to "bless all the families of the earth."

Next show your hearers what the Scriptures teach concerning our Lord's resurrection-body and the *manner* of his second coming—that it will not be as a *human* being but as a *spirit* being; that flesh and blood has no part in the spiritual Kingdom of which he is the head; and that even the saints "must be *changed*" (1 Cor. 15:51) from mortal to immortal, from animal bodies to spirit bodies, before we can be like him and *see* him as he is. (1 John 3:2) Not until all these points, with their Scriptural proofs, have been clearly seen by your hearers will they be ready to hear appreciatingly anything about the Lord's *parousia* (presence) and the harvest work now in progress—and this may require days or weeks or months, according to the receptiveness of the student and his previous familiarity with the Word.

However, unless very skilful as a teacher, it is generally best to call attention to reading matter bearing upon the plan, as for instance the successive volumes of MILLENNIAL DAWN. After they have read carefully, then talk on the subjects, helping them over any parts misunderstood or not clearly seen by them. Every one who attempts to teach, in any capacity, represents the Lord, the Head and Teacher of his body, the church; and, as such representative, should feel his responsibility, and should continually seek divine wisdom that he may "speak as an oracle of God." Go on, dear Brother, and God bless you! I desire by the above comment merely to increase your usefulness and that of other readers by counseling *wisdom* in the handling of the sword of the spirit—the Truth.—EDITOR.

OUR CRITICAL READERS

Few journals, if any other, have such critical readers as has ZION'S WATCH TOWER. And we are glad of this. Prove critically all that is offered you, by us and by others, by the Word of the Lord; and let us know whenever you find a discrepancy. We will be pleased to correct an error.

We refer more to a number of letters received calling attention to our comments on verses 15 and 16 of the Bible Study for Dec. 25th, in our issue of Dec. 1st, '92. These letters were nicely expressed; and inquired whether the "Shepherds," and the "Wise men" who visited the infant Jesus, were identical; and if so our proofs. We answer, No: it was merely "a slip of the pen" on our part which thus blended them.

THE TRUE CHURCH

I.

One Sabbath morn I roamed astray,
And asked a pilgrim for the way:
"Oh, tell me, whither shall I search
That I may find the one *true church?*"
He answered, "Search the world around;
The one true church is never found.
"Yon ivy on the abbey wall
Makes fair the falsest church of all."
But fearing he had told me wrong,
I cried, "Behold the entering throng!"
He answered, "If a church be true,
It hath not many, but a few!"
Around a font the people pressed,
And crossed themselves on brow and breast.
"A cross so light to bear," he cried,
"Is not of Christ the Crucified!
"Each forehead, frowning, sheds it off:
Christ's cross abides through scowl and scoff!"
We entered at the open door,
And saw men kneeling on the floor;
Faint candle, by the daylight dimmed,
As if by foolish virgins trimmed;
Fair statues of the saints, as white
As now their robes are, in God's sight;
Stained windows, casting down a beam,
Like Jacob's ladder in the dream.
The Pilgrim gazed from nave to roof,
And, frowning, uttered this reproof:
"Alas! who is it understands
God's temple is not made with hands?"

II.

We walked in ferns so wet with dew
They splashed our garments trailing through,
And came upon a church whose dome
Upheld a cross, but not for Rome.
We brushed a cobweb from a pane
And watched the service in the fane.
"*Do prayers,*" he asked, "*the more avail,*
If offered at an altar rail?
"*Does water sprinkled from a bowl,*
Wash any sin from any soul?
"*Do tongues that taste the bread and wine*
Speak truer after such a sign?"
Just then, upon a maple spray,
Two orioles perched, and piped a lay,
Until the gold beneath their throats
Shook molten in their mellow notes.
Resounding from the church, a psalm
Rolled, quivering, through the outer calm.
"Both choirs," said I, "are in accord,
For both give praises to the Lord."
"The birds," he answered, "chant a song
Without a note of sin or wrong:
"The church's anthem is a strain
Of human guilt and mortal pain."
The orioles and the organ ceased,
And in the pulpit rose the priest.
The Pilgrim whispered in my ear,
"It profits not to tarry here."
"He speaks no error," answered I;
"He teaches that the living die;
"The dead arise; and both are true;
Both wholesome doctrines; neither new."
The Pilgrim said, "He strikes a blow
At wrongs that perished long ago;
"*But covers with a shielding phrase*
The living sins of present days."
We turned away among the tombs—
A tangled place of briers and blooms.
I spelled the legends on the stones:
Beneath reposed the martyrs' bones,
The bodies which the rack once brake
In witness for the dear Lord's sake,
The ashes gathered from the pyres
Of saints whose zeal our souls inspires.
The Pilgrim murmured as we passed,
"So gained they all the crown at last.
"Men lose it now through looking back
To find it at the stake and rack.
"The rack and stake are old with grime;
God's touchstone is the living time."

III.

We passed where poplars gaunt and tall
Let twice their length of shadow fall.
Then rose a meeting-house in view,
Of bleached and weather-beaten hue.
Men plain of garb and pure of heart
Divided church and world apart.
Nor did they vex the silent air
With any sound of hymn or prayer.
God's finger to their lips they pressed,
Till each man kissed it, and was blessed.
I asked, "Is this the true church, then?"
He answered, "Nay, a sect of men:
"And sects that lock their doors in pride
Shut God and half his saints outside.
"The gates of heaven, the Scriptures say,
Stand open wide by night and day.
"So, then, to enter is there need
To carry key of church or creed?"

IV.

Still following where the highway led,
Till elms made arches overhead.
We saw a spire and weathercock
And snow-white church upon a rock—
A rock, where centuries before
Came sea-tossed pilgrims to the shore.
My sandals straightway I unbound.
Because the place was holy ground.
I cried, "One church at last I find.
That fetters not the human mind."
"This church," said he, "is like the rest;
For all are good, but none are best."

V.

Then far from every church we strayed—
Save nature's pillared aisles of shade.
The squirrels ran to see us pass,
And God's sweet breath was on the grass.
I challenged all the creeds, and sought
What truth or lie, or both they taught.
I asked, "Had *Augustine* a fault?"
The Pilgrim gazed at Heaven's high vault,
And answered, "*Can a mortal eye*
Contain the sphere of all the sky?"
I said, "The circle is too wide."
"*God's truth is wider!*" he replied.
"Though Augustine was on his knee,
He saw how little he could see;
"Though *Luther* sought with burning heart,
He caught the glory but in part;
"Though *Calvin* opened wide his soul,
He comprehended not the whole.
"Not Luther, Calvin, Augustine
Saw visions such as I have seen."
While yet he spake, a rapture stole
Through all my still inquiring soul.
I looked upon his holy brow,
Entreating, "Tell me, who art THOU?"
But such a splendor filled the place,
I knew it was the Lord's own face!
I was a sinner, and afraid!
I knelt in dust, and thus I prayed:
"O Christ the Lord! end thou my search,
And lead me to the one true church."
He spake as never man may speak—
"The one true church thou shalt not seek.
"Seek thou, forevermore, instead.
To find the *one true Christ, its Head!*"
The Lord then vanished from my sight,
And left me standing in the light.

—*Sel.*

WHAT SAITH THE SCRIPTURE ABOUT HELL?

[Reprinted in issue of March 15, 1900, which please see.]

CHRISTIAN HOME-SCHOOLS WANTED

One or two Sisters who have children dependent upon them for support write that they could probably provide better for them if they were in the Colporteur work than they can now do—besides having the privilege of using their time and strength in the blessed service of carrying spiritual food to the Lord's starving people.

The question therefore arises: Are there others of the consecrated so situated that they cannot engage in the more public work, but who could have a share in it by caring for such children? The mothers in question could not afford to pay large sums for boarding, etc., but could pay something.

If it occurs to any of the mothers "of this way" that they would like to offer such a home, let such, before offering, consider whether the conditions of her home are suitable; whether the influence of other members of the family would be favorable; whether she would care not only for the physical but also for the moral health of those entrusted. Then let any who believe that they see their way clear to thus offer their services correspond with us.

REBUILDING THE WALL OF JERUSALEM

I. QUAR., LESSON VIII., FEB. 19, NEH. 4:9-23.

Golden Text—"We made our prayer unto God, and set a watch against them."—Neh. 4:9.

In our last lesson we saw the earnestness of Nehemiah, and noted his appeal to the right quarter for guidance and help. His appeal to Artaxerxes was blessed of the Lord—his prayer was answered. He was granted permission to go to Jerusalem, and become its governor, with authority to act in the name of the Persian monarch. Upon his arrival at Jerusalem his first work was to reconnoiter the walls of the city and lay out a plan for rebuilding them. He had awakened the zeal of all the people, and the work of rebuilding the wall was well advanced at the point where this lesson begins. The jealousy of the neighboring rulers was awakened by this activity, and they had come against Jerusalem to attack it and spoil and stop the work of repairs, fearing that after all it might succeed. This compelled Nehemiah and those who co-operated with him to divide their attention between building and defending. Their opponents were strengthened by "false brethren," Jews from the surrounding country whose interest and sympathies were with these other peoples, who sought all they could to discourage the workers and to stop the work. But watching and praying and working they succeeded.

This lesson seems to enforce and exemplify the Apostle's description of a true Christian course—"Not slothful in business, fervent in spirit, serving the Lord." It would be valuable to many of God's people today, if it led them to resolve that they, like Nehemiah, would henceforth *do with their might* what their hands find to do.

The building of the wall, the opposition of enemies and relatives and so-called friends, and the necessity for fighting as well as building, furnish a good illustration of the experience of all who turn from sin to righteousness. They find the gates and fortresses of their nature weak and broken down. And the moment they start to repair and build up good character they find enemies within and without to hinder. Persecution and ridicule will first be used (as in the above case) and if these fail to overthrow the good resolutions force will be employed. There is no way of avoiding a battle if you would proceed with your character-building. Each must at least do as did this band—*i. e.*, put on the armor and watch and pray and build.

READING THE LAW

I. QUAR., LESSON IX., FEB. 26, NEH. 8:1-12.

Golden Text—"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119:18.

By the law here mentioned, the writings of Moses are meant. The Law Covenant was made with Israelites at Sinai, and the basis of it was in the Ten Commandments engraved upon the two tables of stone, which were handed down to them. As heretofore shown, that was not the fullest possible statement of the divine will, but a *provisional* arrangement, adapted as much as possible to Israel's degraded condition. It was a statement to the *house of servants* in terms which they could best appreciate. But when the time came to express the divine law to the *house of sons*, "his own house," our Lord expressed the matter not only more concisely but more *exactly*, in the perfect law of love.

As the Israelites returned from Babylon were blessed by the reading and understanding of "Moses' Law," much more those who are now returning to the Lord, out of bondage to "Babylon the Great, the mother of harlots" (Rev. 17:1-6), are being greatly blessed by a fuller appreciation of the divine law, Love, granted to the *house of sons*. They are learning that God's law is of the essence of his own nature, and that his dealings with his creatures are on the lines of that law; for God is love, and love worketh no ill to his neighbor. And, searching the entire Word of God, which in a larger sense is God's law, his faithful followers learn that God's plans as therein stated are all plans of love and justice—love to those who love righteousness, and a just recompense of everlasting destruction in the second death for all others,—and a full provision for all to come to this second trial for life, through Christ, our Lord, who redeemed all from the condemnation of Adam, the result of the first trial. —1 Cor. 15:21, 22.

KEEPING THE SABBATH

I. QUAR., LESSON X., MAR. 5th, NEH. 13:15-22.

Golden Text—"Remember the Sabbath day, to keep it holy."—Exod. 20:8.

While from this scrap of history we learn of the worthy zeal of Nehemiah for the observance of the Sabbath day by Israel, in accordance with the law of Moses—the provisional statement of the law of God—it is necessary to remember that we are living in a different dispensation. The Jewish or Law Covenant having passed away (Col. 2:14), we are now living under the provisions of the "New Covenant"—a covenant of life, not through the keeping of the Mosaic law, but through faith in Christ, whose righteousness is imputed to us by faith.—Rom. 3:20-26.

This "New Covenant," unlike the Law Covenant, does not stipulate that in order to prove ourselves worthy of everlasting life we shall not kill, nor steal, nor bear false witness, nor that we must keep the seventh day as a Sabbath or day of rest from labor, etc., etc. But it does stipulate that, while we humbly trust in the provisions of the New Covenant for our justification through the precious blood of Christ, we must follow after "the law of the spirit of life"—the law of Love—supreme love to God, and love to the neighbor as to self. (John 15:12-14; 1 John 3:23, 24; Rom. 8:2; Jas. 2:8; Gal. 6:2; 5:14; Heb. 8:10; 10:16; Jas. 1:25) According to this New Covenant, all who, accepting of the redemption provided through Christ, have a disposition or spirit in harmony with God's perfect law of love are reckoned of God to be worthy of life, regardless of the inability of their fallen, imperfect human nature to fully express that spirit or disposition. This New Covenant, with these gracious and merciful provisions for the weaknesses of our flesh, and this benevolent discernment of the willingness of our spirits to conform fully to the perfect will or law of God, is secured and made possible by the fact that Christ died for us, to liberate us from the curse of the law, Jews being set free from the condemnation resulting from failure to obey the law given by Moses, others being released by the same sacrifice from the condemnation inherited through Adam, the penalty of the original sin against God's law or command in Eden. And our Lord's resurrection became our assurance of the acceptableness of his sacrifice, and that in due time he will be the Deliverer of all that obey him, from the bondage of sin as well as from death, its penalty.

The law of love is not given to all the world now, but

merely to those who enter the bonds and cover of the New Covenant just as the Mosaic Law Covenant was not upon all the world, but merely upon those who came under that covenant—Israel after the flesh. Strictly speaking, the world is under no law except that of their own consciences—even though the light of conscience be greater in some and less in others. Since the world failed (representatively—in Adam's failure to obey the supreme law of Love to God, which implied obedience) it has been "without God and without hope" (Eph. 2:12), and without any law except what remained of the originally perfect law of nature,—conscience.

While the New Covenant, which went into force after being sealed with the precious blood of Christ, was declared to be *for* ALL, it really applies only to those who have come under it, by knowledge of, faith in, and obedience to it and its Mediator—Christ Jesus, our Lord. Such alone are under the Law of the New Covenant—Love. And to all such it is as useless to impose the Sabbath of the Law of Moses as to warn them not to blaspheme God's name, nor to worship other gods, nor to kill, steal, bear false-witness, etc. If they are under the New Covenant nothing so gross will apply to them: the only law which will reach their case will be the finer requirements of the Law of Love; and no Sabbath of mere cessation from labor will be real rest to them, but rather the *rest of faith* in Christ's finished work of redemption and coming work of rescue. Such, under the terms of the New Covenant, may do any work of service for God or men on any day of the week; and such would be prohibited from any violation of its law of love on any day. The only laws governing those under the New Covenant, on the question of abstinence from *good works* on any day, would be the *civil laws* of the world. And these laws are particularly favorable to any good works of necessity or mercy or worship. In any case we are to "be subject to the powers that be" in all matters which do not conflict with the law of the New Covenant—Love.

The law of love is the real law of God (Rom. 13:10). It was this law or principle that was originally written in the perfect nature of the first perfect man, when he was created in God's likeness and image. The Mosaic Law Covenant, with all its forms and ceremonies—its typical sacrifices, its feasts and its new moons and Sabbath days—has passed away: no one is longer under its dominion. Therefore, says the Apostle Paul, "Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a *shadow* of things to come."—Col. 2:16, 17.

Thus we are taught to consider the Jewish Sabbath as typical of some higher blessing, realized during the Gospel dispensation, and the next question is, What did it foreshadow? The term "Sabbath" signifies *rest*, and the fourth commandment in the law given by Moses was that this day of rest shall be kept holy unto the Lord. And as such it beautifully prefigured the worshipful rest of faith, and freedom from the bondage of Satan and sin, into which all believers come, on entering the New Covenant.

This antitype is not a rest of one day out of seven, but a continual rest, to be enjoyed every day; and the fact of the observance of this rest among the Jews on the seventh day, after the six days of labor, is further typical of the fact that the fullness of the antitype will not be realized until the six thousand-year-days of evil and toil under the curse of sin are ended and the seventh or Millennial day has begun.

When the early church began to realize its freedom from the Law Covenant, gradually the seventh-day Sabbath ceased to be observed, and the first day of the week began to be observed; not as a Sabbath or special rest day, but as a day of worship and praise, commemorative of our Lord's resurrection and of the new and blessed hopes inspired by it. It was not regarded by them as taking the place of the Jewish Sabbath, and was never observed with that scrupulous exactness which was required for the seventh day under the Jewish dispensation.

The restoration of the proper observance of the Jewish Sabbath and the various other reforms instituted by Nehemiah and Ezra indicated a commendable zeal for that Law Covenant then in force which the Lord surely appreciated. And while it is not our part to similarly seek to bind the obligations and penalties of the Jewish law upon those whom God hath made free from the law, we may have a similar zeal for God in those things which he does require of us now, under the New Covenant. With a similar zeal we should seek to cultivate and manifest in ourselves and others that which our Lord defined as the spirit of the divine law—love. This law of love is of universal and eternal application, and its blessed outcome of harmony, peace, happiness and joy will fully repay the protracted effort of obedience.

"Love is the fulfilling of the law;" "Let love be unfeigned;" "Love worketh no ill to its neighbor;" "There is no fear in love, but perfect love casteth out fear."

VOL. XIV ALLEGHENY, PA., MARCH 1, 1893 No. 5

FROM GLORY TO GLORY

[Reprinted in issue of November 1, 1905, which please see.]

JESUS IN THE SYNAGOGUE

Such was the title of a discourse delivered a few months ago before a Jewish congregation, in a Jewish synagogue, by a Jewish rabbi—Joseph Krauskopf—from a purely Jewish standpoint. It may be regarded as one of the straws in the wind which show that the blindness of Israel is beginning to be turned away. It is noticeable also that it indicates no disposition to accept the traditions of "Christendom" concerning Jesus—"the pagan myths and heathen doctrines which his later disciples fastened on his name"—but the Lord's own beautiful teachings and character as presented in the New Testament are set forth as worthy of Jewish admiration and study.

The following is an extract from the discourse, from the *Jewish Exponent*:

"Even in the synagogues, and especially in the more liberal ones, the long and dearly cherished idea of the *Alone Chosen People*, of the *Only Favorites of God*, is fast losing its hold. Closer attention is being paid to such teachings as prophets like Micah stamped upon the pages of the Bible—that not the accident of birth among a certain tribe or race, but the practice of justice and mercy and humility, constitutes the *Chosen of God;* or to such Talmudic teachings as that which declares that the righteous of all nations and creeds will share in the happiness of future life. There, too, poet and dramatist, skeptic and scientist, prophets and reformers, liturgies and Bibles, of other nations and religions, meet with a hearty welcome in pulpit and pew, and their teachings, when noble, are reverentially listened to and taken to heart.

"There is, however, with the vast bulk of them, one conspicuous exception. There is one illustrious reformer who meets with a scant welcome in the synagogue, if he is at all admitted. His very name grates on the Jewish ear. Many of even the most liberal among them, who listen enraptured to beautiful teachings of Hindoo or Parsee or Arabic or Greek or Roman prophet or reformer or moralist, instinctively recoil from every mention of that reformer and moralist who stands nearest to us of them all, whose teachings are almost identical with ours, who is of our flesh and blood, our kinsman, our brother, a Jew like ourselves, our teacher, like our Moses, our Isaiah, our Hillel. There are some even in this liberal congregation who would rather have such subjects as this not touched upon. Others are probably already squirming in their seats, and to endure this discourse to its end will put their patience and good behavior to a severe test. Others, not connected with us at all, have been in a state of excitement, if not indignation, ever since they read the announcement that today's lecture, theme would be *"Jesus in the Synagogue,"* and are sitting in impatient suspense, expecting any moment to hear of our wholesale baptism, of our obliterating the word ISRAEL from the honored name of our congregation, of our turning bodily from monotheistic Judaism over to our arch-enemy, to Trinitarian, Man-worshiping Christianity.

"There is certainly in all that we have so far heard or seen concerning the historic Jesus nothing so un-Jewish, or anti-Jewish, or unmonotheistic, that his name should grate on the ears of his own brethren. He certainly bears no responsibility for whatever pagan myth and heathen doctrine later disciples fastened on his name, that now the Jewish synagogue, in which he himself once worshiped, should be closed against him. There is certainly nothing in what he has taught or said so repugnant to the Jewish sense of right, to Biblical or Talmudic ethics, that while one may with impunity quote Ingersoll or Huxley or Haeckel or Buddha or Seneca or Lucretius in the Jewish pulpit, he cannot, for the most part, quote even such excellent lessons as are

contained in the Nazarene rabbi's *Sermon on the Mount* without incurring displeasure, or opposition, or interdiction.

"This morning I shall select, from a large number at hand, just a few parallels, between the sayings of Jesus and those of our other ancient Jewish savants, that you may convince yourselves how, by barring out from our synagogues the ethical sayings of Jesus, we close our doors to the noblest maxims in our own Biblical and Rabbinical literature.

[These we omit, for brevity.—EDITOR.]

"Here are a dozen precepts from the first chapter of the Sermon on the Mount, and a dozen corresponding ethical maxims from Jewish Sacred Writings. With these passages before us (and what is true of these twelve passages is true of almost all the other ethical sayings of Jesus), which are identical in thought, frequently also in words, with those of Biblical and Talmudic writers, none of which are new, all of them fluent on the tongue of every cultured Jew at that time, wholly free from heathen mythology and from Gnostic theology and mysticism, how can we justly bar our doors to his ethical teachings, and extend a hearty welcome to identical teachings not only of other Jewish, but also of pagan, even agnostic, savants? With this knowledge of the parity of their ethical teachings before us, with the assurance that he himself taught nothing un-Jewish, said nothing unmonotheistic, is in no way responsible for the wrong done to Israel by his worshipers, what else does his banishment from his people, the exclusion of his teachings from Jewish homes, schools and synagogues, the Jewish aversion to his name, what else does it mean, if not visiting the guilt of deluded man-worshipers upon the innocent head of one like ourselves, and in purity of life and in excellence of teachings better than most of us?

"It surely cannot be because of his opposition to, and scathing denunciation of, that barren ceremonialism and formalism which with many of his time had taken the place of pure religion, for, in truth, much fiercer were the denunciations of prophets like Isaiah, who inveighed against similar hypocrisies and ceremonialisms in their times. Much louder was their cry that it is not the fast, not sacrifice, not constant prayer, that God wants—nothing but clean hands, a pure heart, blessed deeds. More eager, and more successful even, were Rabbi Hillel and his school, who flourished shortly before the advent of Jesus, in their opposition to the rigorous legalism, profitless verbalisms and quibbles of the corrupted Pharisaism of their time.

"With what justice, again I ask, do we banish him from our midst, whose very love for downtrodden Israel deluded him and his disciples into the belief that he was the expected Messiah, the 'King of Israel,' for which delusion he suffered as did many an unfortunte enthusiast before him, from the Roman tyrant a traitor's death? With what justice do we banish him, whose pure life, and beautiful teachings, and kindly deeds, whose gentleness and sympathy with the lowly and weak, whose unsparing severity on the haughty and hypocritical, are beautiful illustrations of what noble character, what exemplary specimens of humanity, Jewish home life, Jewish schooling, Jewish religion, can unfold and ripen? Why banish him, who has won a vast portion of humanity for civilization, for peace and good will, not by means of foreign dogmas or intricate theological abstractions and mysticism, but almost exclusively through such sublimely beautiful precepts and parables and incidents, as the *Sermon on the Mount*, the parable of the good Samaritan, his tenderness toward the litle ones, the freedom of his intercourse with the lowly, that are all Jewish, that sprang from, and were nurtured on, Jewish soil? Why banish such an illustrious scion of our race, one of our best proofs to a prejudiced world of what the Jew really was, still is, and ever shall be?

"To all such questions answer we have none, save that of deep rooted antipathy, engendered and nurtured by eighteen centuries of Christian cruelty and injustice toward the Jew. That antipathy, though pardonable, is much to be regretted. By banishing him, for no wrong of his own, we ourselves strengthened in those that worshiped him the belief that we were in reality the wicked people for which they held us, that we were his executioners, who gloried in the deed, that we delighted in nothing more than in reviling and in cursing him. By banishing from us the godly man we strengthened our persecutors and his followers in the belief that he was the Man-God, that their cruel treatment of us was the visitation of God for our spurning his only-begotten Son. By closing, even in these days of kindlier Christian treatment of the Jew, our synagogues to Jesus and to his teachings, while we open them wide to those of illustrious Mohammedan, heathen or skeptic, we confirm the Trinitarian's belief that we are stricken with spiritual blindness.

"It is not with spiritual blindness that we are stricken, but with a blindness to our own and our religion's best interest. There has been enough of antipathy, and too much of unjust visitation of others' guilt upon an innocent head. The recognition which proud, intensely patriotic France has recently shown to the genius of a hostile nation, surely we ought to show to a genius who is at the same time our own brother, of our own flesh and blood, and whose genius was all drawn from our soil."

THE DESIRE OF ALL NATIONS SHALL COME

[Reprinted in issue of August 1, 1902, which please see.]

THE WORLD LONGS FOR PURE RULERS

The following editorial, from the *Pittsburg Telegraph*, February 29th, shows how worldly people estimate present governments and how an improvement is already *the desire of all nations*. The great time of trouble, predicted in the Scriptures as nigh, even at the doors, which will result in world-wide anarchy, will be the result of efforts to improve upon just such dishonesty of government as is here brought to our attention. We who see and have confidence in the Lord's plan and kingdom alone realize how futile is every such hope—because rulers can not be found that are pure in heart and that rule from love of the interest of the people.

God is selecting the only absolutely trustworthy rulers—Christ and the little flock of his saints—whose rule will be to bless all the families of the earth and whose motive will be love.

The article referred to is as follows:—

ITALY'S FINANCIAL SCANDAL

"A perfect epidemic of financial scandals seems to have swept and is still sweeping over the world. Not to speak of comparatively small transactions, we have had something like scandal in Germany in connection with the small-arms factory there. Portugal had to send one of her leading statesmen into the penitentiary for frauds committed in the State railways. France is still in the throes of a financial revulsion connected with the Panama Canal swindle. It happily did not extend to the government finances, which are still able to show a clean bill of health.

"Now comes a scandal of the first magnitude in Italy, comprising many of her principal statesmen to such an extent as to endanger the very throne itself. Many of the most powerful Ministers have made use of their positions to sanction fraudulent operations on the part of the principal banking institutions of the country in return for large bribes. Indeed, the situation there may be described as far more serious than that in France, since the revelations made there, however damaging to the reputation of the official and parliamentary classes, do not directly affect the national credit, as do those on the south side of the Alps.

"It seems a secret investigation was made by the Government some three or four years ago, when the National Bank of Italy had advanced some $10,000,000 to another institution in great straits. The results of this investigation were pigeon-holed for reasons which the reader can readily supply.

"A few weeks ago the Government submitted to the Legislature a proposal for a six years' extension of the Banking law which is now about to expire. Great was the consternation of the Ministers when they found that the measure was opposed by a Sicilian Radical Deputy named Napoleone Colaianni.

"Almost at the very outset of the speech (says a letter in the New York *Tribune*) against the projected bill, he confronted the Ministers with the damaging report above referred to as having been kept secret by the Government. No one knows how it has come into his hands. His charges, founded on the paper in his hands, were directed principally against the great Banca Romana, and consisted, among other things, of an assertion that it kept a duplicate series of notes, (each bearing the same numbers) in circulation, thus fraudulently exceeding its legal issue by 10 per cent. It is calculated that by this means the bank has an illegal circulation of $6,000,000. This state of things, repeated in a smaller degree by the other banks of emission, had become known during the last two or three years, and has led to the institution in question being black-mailed by various states-

men, Government officials, etc., under threats of exposure.

"It is stated by the writer quoted that not less than 150 Senators and Deputies are compromised by these revelations, as having borrowed money without ever having gone through the formality of paying back.

"A number of arrests have been made, but that the events alluded to will have more consequences than merely increasing the population of the jails would seem to be clear to all who consider the very precarious nature of the hold the National Government has on the masses of the people."

"LIVE PEACEABLY WITH ALL MEN"

[Before our February TOWER had been issued, a reporter representing a Pittsburgh journal, and several others east and west, learned something concerning its contents, and applied to us for proof sheets in advance;—proposing to call it to public attention. His report, however, was glaringly incorrect; and this led us to give to the public, through various daily news-papers, a more correct statement of our faith, and of our attitude toward fellow Christians.

Some of the friends hereabouts were quite interested in the article, and suggested that it appear in the WATCH TOWER. We have acceded to the request and reprint the article below.]

A CORRECTION

NO "CHALLENGE."—NO "RUSSELLISM."—NO NEW SECT.—A FAIR, CANDID REVIEW OF THE DOCTRINE OF ETERNAL TORMENT.—ITS CLAIMED, AND ITS REAL EFFECTS SHOWN.—LOGICAL CONCLUSIONS.

I owe it to myself and to my fellow citizens to state publicly that I wholly disclaim the "attack" and "challenge" upon the Christian ministers of this vicinity, attributed to me in the *Dispatch* of Tuesday. I would assure all that I have none but friendly feelings toward fellow Christians, however much I may differ from some of them regarding the teachings of the Holy Scriptures. A *Dispatch* reporter learned that we had on the press a pamphlet entitled, "What Saith the Scripture About Hell?" and, securing an advance copy, inquired whether we would not send a copy to the ministers of Pittsburgh and Allegheny. We concluded that the suggestion was good, and assented. This became the basis of a half column of miserable misrepresentation, and a blatant challenge, with which I have not the slightest sympathy.

As for Russellites and Russellism, we know nothing of them and never shall. I have lived in this vicinity for nearly half a century, and have published and circulated millions of tracts and pamphlets without the name of Russell being mentioned in them in any manner whatever—a very different method from that pursued by those who seek their own name's fame. I seek not to add to the number of Christian sects, but on the contrary, I seek to present that one harmonious view of God's Word upon which all true Christians might harmonize differences and unite in one church as at the first—"the Church of the Living God," whose "names are written in heaven."

True, I hold views differing considerably from those of many. But the last fifteen years have decreased these differences considerably, and the next fifteen will probably bring still greater changes. Our Presbyterian and other Calvinistic friends have approached much nearer to us on the subject of God's elections and decrees, and a hope for the heathen and the ignorant beyond the present life. And the thinking classes of the entire church, of all denominations, are much nearer to us in our denial that eternal torment is the future for all who are not members of the church —or more than nine-tenths of the human race. Indeed, I am confident that more than one-half of the ministers and intellectual membership of Christendom no longer believe this horrible, God-dishonoring, soul-degrading theory hatched in the dark ages.

But most of those who see the fallacy of this eternal torment theory are afraid to let others see it, lest the influence should be pernicious. I, on the contrary, show from the Scriptures that God has no such plan; that the passages of Scripture supposed to teach it are symbolical and misunderstood, and that God's plan is one of justice and love in Christ, and will embrace, with an opportunity of everlasting life, every member of the human family, either in the present or future life. They hold that, if the fear of eternal torment be taken away, people would hasten to become criminals. I reply that faith in eternal torment is confessed by almost all the criminals executed; and that an examination of the inmates of jails and penitentiaries has often proved that almost all of the inmates confess to faith in some of the so-called orthodox creeds. And the most casual observer of the every-day street profanity must admit that fear of hell and torment seems to have no effect upon the lower classes, who jest about such matters.

The fact is that while some feel a little timorous on the subject, no intelligent person really believes that the great Creator made a lake of fire and brimstone into which to cast nine out of ten, or any other proportion, of his creatures for preservation in torture to all eternity. And I hold that in hiding the truth on this subject, and making a false pretense of believing it, a serious error is unintentionally committed by some of God's people. Such a monstrous doctrine cannot possibly be upheld before the present nineteenth century light and intelligence. And if Christian people persist in upholding it publicly, and in claiming that it is the teaching of the Bible, while denying it privately, they will commit several serious errors.

The bad effects will be:

First—God's name and character will be made odious in proportion as people become intelligent.

Second—The Word of God will lose reverence and respect in proportion as intelligence increases among all who believe that the Bible is the authority for this doctrine.

Third—With the fall of the Bible from the reverence of the intelligent comes the fall of Christianity, real and nominal.

Fourth—With the fall of the Bible and Christianity comes the reign of infidelity—a reign of anarchy—as exhibited in France a century ago.

My teachings, both oral and by the printed page, are in harmony with this, my faith. In harmony with the general intelligence of our favored day, I believe that God is granting, to all who rightly seek it, special light upon his Word—"meat in due season" to the household of faith. I prefer to study, and think it right to interpret, the Bible in the light of its own spirit-illumined utterances (through the apostles and prophets), rather than in the light of creeds formulated in the dark ages, by fallible though probably well-intentioned men.

All intelligent people who accept the Bible as God's inspired Word must admit that this is the correct principle in Bible study and teaching. And, if so, all true Christians should unite their hearts and heads and hands in finding out and making known that interpretation of the Scripture which harmonizes God's character and plan with the highest development of sanctified common sense.

Since, in view of the misrepresentation set forth in the *Dispatch*, the sending of the pamphlet which examines the entire teaching of the Bible on hell, and torment to the ministers of this vicinity might be considered a discourtesy, "an attack" and "a challenge," we conclude not to do so. But we here announce our willingness to send this 10-cent pamphlet free to any minister of any denomination who will drop us a postal card requesting it. And to any one requesting it, we will send free our new 32-page pamphlet entitled, "Thy Word is Truth—A Reply to Robert Ingersoll's Charges Against Christianity."

But while I make no "attack" and offer no "challenge," my conviction that the Bible does not teach eternal torment of any sort as the penalty for sin is so strong that if any minister recognized as orthodox by the Evangelical Alliance desires to discuss this subject with me publicly, for the truth's sake, I will take pleasure in endeavoring to set him straight on what saith the Scripture on this subject, or in being set straight by him on the same authority.

Respectfully, a minister (servant) of Christ and the Truth,

C. T. RUSSELL.

CONSEQUENCES OF FALSE TEACHING

The daily papers of this week mention four cases of violent insanity resulting from misrepresentation of the divine plan—based upon the fallacious doctrine of a hell-of-torment. One is a Mrs. W. Wilbur, of Rowan, Iowa. Of her it is said, "The preacher's description of the torments of the damned made such a vivid impression upon Mrs. Wilbur's mind that it is feared she is hopelessly insane." The other three are Mr. and Mrs. Gleason, and another person whose name we did not learn, at Burg Hill, Ohio. Two of these went ravingly insane the same night, and had to be bound hand and foot; and when, the night following, the third be-

came insane, a "citizens committee" called upon the "Evangelist" (?) and compelled him to leave the town.

To what extent this blasphemous doctrine is accountable for all the insanity of the world, God only knows; but surely it is responsible to a considerable extent. How many children have received pre-natal mental injury through the attendance of mothers at *such* "revivals!" Many of those made insane are so affected from sympathy—for companions, children or parents who have died out of Christ. One sister in the church at Allegheny told recently how the truth had reached her when her mind had almost given way under the strain of weeks of agony for her husband, who had died a moral man, but without profession of religion.

Surely the gospel of damnation and torment—whether the vulgar theory of literal fire and flame or the more æsthetic theory of mental anguish which some say is worse—is quite a different gospel from that preached by our Lord and the Apostles. The multitude bare our Lord witness and marveled at the *gracious words* which he spoke. (Luke 4:22) None of the apostolic epistles contain one word about eternal torment, but tell of the love and peace of God which pass all understanding, which shall keep the hearts of believers. (Phil. 4:7) "Being justified by faith [in the real gospel of God's love and favor to us and toward all in Christ], we have *peace* with God, through our Lord Jesus Christ."—Rom. 5:1.

We whose eyes have been opened to clearer views of our gracious heavenly Father's plan and words do well to show our love and zeal for him and for our blinded fellows by letting our light so shine as to glorify him and bless them. Whenever you hear of a discourse about to be preached on hell, etc., send for a lot of Tract No. 1, free, and distribute to the congregation after the discourse—keeping a reasonable distance away from the church building.

ESTHER BEFORE THE KING

I. QUAR., LESSON XI., MARCH 12, ESTHER 4:10-17; 5:1-3.

Golden Text—"Judge righteously, and plead the cause of the poor and needy."—Prov. 31:9.

In the story of the book of Esther we have a glimpse of the condition of the Jews under the dominion of Persia. From chapter 3:8, 9 we learn that they were scattered all over the Persian provinces and were living in a measure of temporal prosperity, and that their destruction and the confiscation of their property and goods would be a large acquisition to the king's treasury, since ten thousand talents of silver were willingly appropriated to accomplish this end.

The incident of this lesson furnishes also an instance of the Lord's providential care over them and his preservation of them as a people when their destruction was threatened by a wicked and capricious king. And this marked providence is specially noteworthy in view of the fact that these were the descendants of those Jews who failed to go up to Jerusalem to restore and to build it, when Cyrus issued the decree that all who desired might do so. They had not been zealous for the Lord, but nevertheless his loving kindness did not forsake them, and when they cried unto him he heard and answered their prayer.

The special feature of this lesson is God's providential care over these who trust in him.

A TEMPERANCE LESSON

I QUAR., LESSON XII., MAR. 19, PROV. 23:15-23.

Golden Text—"And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5:18.

VERSES 15. 16 manifest the right desire and ambition of a true parent for a son—viz., wisdom and righteousness. The ambitious aim of some parents is to have their own sons men of wealth, or power, or fame, or social prominence: but none of these things are worthy of their ambition. It is the *wise* son (wise is heavenly wisdom) that maketh the glad father.

VERSES 17, 18. It is indeed folly to envy sinners and thereby to miss the joy and peace which naturally flow from a heart full of the love and reverence of the Lord: for there is an end of their brief pleasures, while those whose joy is in the Lord have a never failing source of consolation.

VERSE 19. The guiding of *the* heart in the right ways of the Lord is more important than the guiding of our actions because if the heart is right the actions will regulate themselves accordingly. "Keep thy *heart*, for out of it are the issues of life." (Prov. 3:23) By communion with God in prayer and through the Word of truth our hearts are kept in the love and service of God; and it is therefore only by constant use of these means that our hearts can be guided aright.

VERSES 20, 21 need no comment: they need only to be remembered and heeded.

VERSE 22. This is but another way of saying, Honor thy father and thy mother. And the obligation of honor to parents never ceases, though that of obedience does when the years of maturity and discretion are reached.

VERSE 23. Truth, wisdom, instruction and understanding are not dear at any price, and when secured should never be sold or compromised for the short-lived advantages of error. Buy the *truth*, and sell it not: in meekness and with a ready and appreciative mind seek *instruction* in the ways of God's appointment, but never take council with the ungodly. In God's Word a refreshing *understanding* of the truth is gained and the *wisdom* that cometh down from above is secured, with all the peaceable fruits of righteousness.

The *Golden Text*—Eph. 5:18—does not refer to literal wine, but to the spirit of the world, which is thus symbolized. Christians are here counseled not to become intoxicated with the spirit of the world (See also Isa. 28:7), but to be filled with the spirit of the Lord, the spirit of truth, that so they may bring forth its precious fruits in abundance.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

Washington.

DEAR BROTHER RUSSELL:—Many thanks for your note of the 5th inst., just received. March and January 1st copies of WATCH TOWER also came to hand. The latter is particularly rich. "In Our Day" is convincing. I have now finished all three volumes of MILLENNIAL DAWN; and more and more clearly, as I read, do your positions appeal to my judgment. It is, of course, difficult to break away all at once from opinions that have been held for years, but with me the work is done in large measure. I cannot think other than that your clear-cut expositions of Scripture and interpretations of prophecy, harmonizing as they do with present day occurrences, are of God. I have read theology (mostly Arminian) to some extent, but always with more or less dissatisfaction, because of its failure to answer many questions that would not down; while Calvinism has been to me an unthinkable system. Yet I have continued preaching and working in the hope that light would come. It has come, but not in the way expected.

I sincerely believe that in what I have thus far learned I have been led by the Divine Hand, and feeling this shall trust implicity as to the future, although leaving the pastorate of the church which I have long loved, and in whose work and fellowship I have realized much joy, would be no small thing.

Again thanking you for your kindness toward me,
I am yours sincerely, C. COOK.

Ohio.

MR. C. T. RUSSELL, DEAR SIR:—After having been a member of the Methodist Episcopal Church for about twenty years, I have today sent to the pastor a letter of withdrawal. I have hesitated long to take the step, as it is a coming out from pleasant association, and fellowship with many who are apparently perfectly honest in their belief; but it is also a coming out of Babylon or confusion. My prayer has been, "Lord, what wilt thou have me to do?" And now, with an honest desire to do God's will, and to walk in the footsteps of our Lord and Master, I have taken the step.

The teachings of the several volumes of DAWN and the WATCH TOWER have been food to my soul. From a child I have read the Scriptures, and all other books that I thought or hoped would make plain to my understanding the truth, as I was hungry to know and anxious to teach it; and now, as the day dawns, and the Sun of Righteousness arises with healing in its beams, the clouds are being dispelled, the blind are receiving sight, and by confessing the new light, or, rather, the "Old Theology," men are again being put out of the synagogues; but the refreshment which comes to the be-

liever makes us rejoice in hope, knowing that the day of our redemption draweth nigh.

I preach the truth wherever opportunity affords; and if circumstances would permit, I would gladly go out into all the world and preach the gospel to all having hearing ears; but is is not my privilege so to do. Occasionally I have the opportunity to teach it to individuals.

I ask that you will remember me at the throne of grace, that I may be led by the spirit of Christ into all truth, that I may be enabled, by his grace, to walk worthy of the gospel wherein we are called, that my will may be fully submitted to God's will and that I may soon be buried with him in baptism; and, being filled with the spirit of Christ, that I may be permitted to go forth bearing the precious seed (truths) of the Lord.

Yours in hope and faith, W. E. Richards.

Indiana.

Dear Friends in the Lord:—Enclosed please find my estimated "Good Hopes" for 1893. The package of tracts was duly received, and is being disposed of rapidly.

The Presbyterian church session here refuses to release me, upon the ground that it cannot do so without a trial for heresy; and it will never consent to that. Had I asked for a letter to another denomination, it would have been given; and if I insist upon leaving that body, my name will be put upon the "retired" list. Nevertheless, I have fully determined to do what seems to be the Lord's will, and I will not be argued out of doing my duty.

The most prominent elder has begun to study with a view of convincing me that I am in error. He is a physician, and is sure that I have overworked my brain upon these subjects until I have become skeptical. He says, truly, that if there be anything in my views, it is time that the church began to investigate the matter. Yours in the bonds of Christian fellowship. L. Hamilton.

Connecticut.

Dear Brother Russell:—Although somewhat tardy in the renewal of my Tower subscription, I heartily thank you for its continued visits up to date. There is nothing I look forward to with so much hungering as its regular portion of meat and drink for the truth-hungry. There is no other publication that has been so satisfying to my mind; and to do without it would be out of the question so long as it continues to supply this demand. Surely one that has received the anointing of the Spirit and the eye-salve of the truth perceives the work, the strange work, that the Lord is working, not only in the nations but in the lives of his consecrated children, as each is quarried and chiseled and polished by the various workings together of the circumstances of his life, and thus made ready for his respective place in the great temple—his body, his bride—according to the plan of the great Master Builder. Lord grant that none of us come short of this through conceit or neglect.

The heavens are fast "rolling together like a scroll" in our midst: all the denominations represented here, ignoring differences among themselves, have united with the Catholic temperance society in a grand rally for temperance, and in a general boom for the society of the "mother church." So naturally and quietly do these things come to pass, that no one seems aware of the fast approach of the time of trouble. Blessed is he who has learned to lean on the arm of the strong Deliverer, and not on an arm of flesh.

May the dear Lord continue the flowing of the stream of truth to you, and through you to all the household of faith, is the prayer of your sister in Christ. L. M. Fairfield.

Kansas.

Dear Brother Russell:—Enclosed you will find a small order for *Tower* publications. I desire to be used in the Master's service, and do what I can in spreading the truth. I have been a reader of Dawns and *Tower* since January last—proving all things by the Word; and I must confess that it has given me a joy and comfort that the world knows not of. I have been seeking to know the truth for about five years. Two years ago I came to the conclusion that the Baptist church was nearer to my views than any other denomination, as it claimed to take the Bible as its creed. So I joined that church with the understanding that I would take nothing for my guide but the Bible. I let my name remain until a few weeks ago, when I told the pastor to drop my name from the church roll. He expressed great surprise, but I told him that it was not that I had any enmity against any one, but that I felt a plain conviction that I could serve the Master better out of it, and by holding a membership in only the true church which Christ founded.

It is a painful thing for me now to hear the unsupported doctrines as taught by the various creeds, but what a joy it is to view the glorious glad tidings from the standpoint of the "Plan of the Ages." What wonderful harmony! Now I can see how "God *so* loved the world," and it has begotten in me a new hope and a desire to tell the good news to others. Oh, how I love to read the *Tower*. Do not fail to send it to me for 1893. It has food for me that I cannot find elsewhere. I must tell you, my dear brother, that you seem very near and dear to me, as do all the dear brethren in the Anointed One. I feel so glad to hear from any of them. I am almost alone here.

I have several Dawns in circulation, and quite a number are interested. Two or three are rejoicing in the light, but as yet have not renounced their creeds. My health being poor, I am unable to be out much, and consequently I feel that I am not doing the work that I would love to do. I feel so unworthy, and long to be able to do much good in the Master's name. I need your prayers in my behalf, that I may be filled with humility and love, to the Master's glory. I desire to have my name on the colporteur roll, eevn if my work should seem small. I will endeavor to do all to the honor and glory of God. May the Lord's blessings rest upon us all in such a way as to bring us in contact with those that are hungering after truth. In hope, I am truly yours, J. T. Miller.

South Dakota.

Dear Brother Russell:—Three years ago Vols. I. and II. of the Millennial Dawn were placed in my hands. I read, re-read and studied the wonderful books, and to my astonishment they began to break the seals of the Bible, and the hidden mystery was revealed to me. I then gave up the ministry and stepped out of Babylon. Since then I have been grieved, because I have not been able to enter the harvest work; for, being a Norwegian, I think it is of no use to try to sell English Dawns; but I intend to enter the work as soon as the Dawn is published in that language. Meanwhile I am trying to establish in the truth those who have already received it.

I recently visited a few saints in R———., and was quite interested in learning how the truth reached them. About eight years ago a copy of the *Watch Tower* came into the hands of Brother M., and it made a deep impression on him. He brought the copy home and let some of his neighbors (Baptists) read it. After some time they sent for more numbers, which they read with increasing interest, and their faith in eternal torture was soon shaken. But as they had adopted some erroneous ideas of the atonement advocated by one of the leaders among the Swedish Baptists, the *ransom* was almost a stumbling-block to them. However, they have since been convinced, through the *Tower*, of their error, and now believe fully that Christ died in our stead.

When the Swedish Tower was discontinued, some of the friends subscribed for the English Tower. But as they could not read English, their progress was slow. However, being truth hungry, they have tried to dig out some of the gold and precious stones from the English. One, in particular, looks at every word in his lexicon in order to get the meaning of a sentence.

The cross is becoming more and more a rock of offense to the Swedes. Many in recent years have laid aside the paradoxes of the old German reformers, and are following in the footsteps of their own favorite leaders, who are "denying the sovereign Lord that *bought* them." But there are still many humble ones among Scandinavians, waiting for the truth, who will be glad to have the Swedish and the Danish Dawn.

I myself cannot express how grateful I am to you who have been the instrument in God's hands to lead me out of darkness into light. I know what it is to be in darkness, I was brought up in a very dark corner of the earth, in the darkest of Lutherism, and in full faith in the horrible doctrine of eternal torment. When I reached maturity, I received some light and peace, which I thought I could increase by preparing for the ministry. But while studying theology I encountered skepticism and disappointment, and was soon as discontented as ever. But now my skepticism and the former things have disappeared, and light and peace are streaming in upon me from the channel of truth, and I can praise the infinite, wise and loving God, whose ways and plan are so full of blessing to all his creatures.

Yours for the truth, K. P. Hammer.

VOL. XIV ALLEGHENY, PA., MARCH 15, 1893 No. 6

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY, { "BIBLE HOUSE" ARCH STREET, ALLEGHENY, PA., U. S. A.

C. T. RUSSELL EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 PER YEAR, IN ADVANCE,

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CHRISTIAN UNION VS. UNITY

We have pointed out repeatedly the tendency of Christian people toward union, showing, too, that such a union is predicted in Scripture; but that its results, while designed to be good, will really be bad; and this because it will be a mechanical union instead of a *heart unity.* The following clip from the *Pittsburgh Times,* February 22d, shows that worldly people discern that the various denominations, while crying aloud for union, are far from united in heart or head:

STRUGGLING FOR THE UNATTAINABLE

"We have read with care most of the last number of *The Church Union,* and seldom anything more melancholy. The object of this paper is to induce believers and congregations everywhere 'to manifest to the world their essential unity in faith and spirit,' and almost every article in it is evidence that the object is unattainable.

"A distinguished bishop of the Episcopal Church writes that there are two theories of the ministry, personal and official, that his denomination holds to the latter, 'and enjoins it upon her members as the one exclusive ministry, which they must accept or fall under discipline as law-breakers.' To the many who deny this 'one exclusive ministry' there is not much hope for unity in that quarter.

"Another writer lays down as prerequisites to unity, belief in the Bible as the sole guide to spiritual life, faith in the divinity of Jesus, and baptism; but a third writer, mocking at creeds as they exist, says: 'Let us have more thinking, then, upon the higher criticism, evolution, the intermediate state, the duration of future punishment, and such like matters, but whenever any one rises to impose his opinions in regard to such subjects upon the brotherhood, let us resist him to the uttermost.' The latter permits the discussion and the overthrow, if it comes to that, of what the former sets forth as final truths, without the acceptance of which there can be no union.

"A fourth writer asks: 'Why not come together in a loving fellowship of worship and work on the basis of the Christian religion as propounded by Jesus and his elect ones in the New Testament.' Upon this a fifth writer remarks that upon it all churches, Greek, Roman, Protestant orthodox and Protestant heterodox, ought to be able to unite, as they one and all 'claim to hold a primitive belief and to practice the primitive ordinances.' Whether he meant it or not he revealed the absurdity of attempting to find a basis of union in that which in its very nature is the cause of disunion, and which was never more incisive than now."

THE MEMORIAL SUPPER

How sacred the memories which gather around the anniversary of our Lord's death. It calls to mind the Father's love as exhibited in the entire plan of salvation, the center of which was the gift of his Son as our Redeemer. It calls specially to our thoughts him who gave himself a *ransom*—a corresponding price—for all. Then faith comes still nearer to him who "suffered, the just for the unjust," and with grateful, overflowing hearts and tear-dimmed eyes we whisper, *My* Saviour! *My* Redeemer! *My* Lord and Master! "He loved *me,* and gave himself for *me.*". Ah, yes!—

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and joy and peace possessing,
From my best and truest Friend."

How blessed the thought that he cares to have us think of him and call him *ours*—he so great—far above angels and every title that is named; next to the Father himself; and we so insignificant, so imperfect, so unworthy of such a friendship. And yet to think that "he is not ashamed to call us brethren," and that he is pleased to have us memorialize his death and that he gave us the bread to emblemize his broken flesh and the wine to emblemize his shed blood—the one to represent the human rights and privileges purchased for all and of which all may partake, the other to represent the life he gave which secured everlasting life for all who will accept it.

How delightful, too, to count, as he and the Jews did, the days and the hours, even until finally "the hour being come," he sat down with his disciples to celebrate the death of the typical Paschal lamb, and to consider the deliverance of Israel's first born from the great destruction which came upon Egypt, and the subsequent deliverance accomplished through those first born ones for all the typical Israel of God.

How precious to look beyond the type which was commemorated, and to hear the Master, as he took new emblems, say, "*This* [celebrating of the Passover] do [henceforth] in remembrance of me." Ah yes! in the crucified one we can now see "the Lamb of God, which taketh away the sin of the world." "Christ our passover [lamb] is sacrificed for us, therefore, let us keep the feast;" for as oft as we do this, we do show forth our Lord's death until he come again—until, his kingdom having come, we shall be permitted to drink with him the new wine (the new life and joy) in the kingdom.—Matt. 26:29; I. Cor. 6:7, 8; 11:26.

But we are not only privileged to enjoy the favors of our Lord's sacrifice (by partaking of its merit and its consequent advantages, viz., justification, and restitution rights and privileges as redeemed men), but more than this: we are invited to share with our Master in the *sacrifice* and in its glorious reward. He says to us, Whoever is in sympathy with my work and its results—whoever would share my kingdom and join in its work of blessing the world, let him also be broken with me, and let him join me in drinking the cup of self-denial, unto death. To all such he says, "Drink ye all of it."

Gladly, dear Lord, we eat (appropriate to our necessities) the merit of thy pure human nature sacrificed for us—for our justification. Gladly, too, we will partake of the cup of suffering with thee, realizing it to be a blessed privilege to suffer with thee, that in due time we may also reign with thee—to be dead with thee, that in the everlasting future we may live *with* thee and be like thee and share thy love and thy glory as thy Bride. Oh, that we may be faithful, not only in the performance of the symbol, but also of the reality! Blessed Lord, we hear thy word saying, "Ye shall indeed drink of my cup and be baptized with my baptism." Lord, thy grace is sufficient for us; for we are wholly thine, now and forever.

Oh! what a thought: that if faithful in the present privilege of drinking of his cup and being broken with our Lord as his body, we with him will soon be that "church of the first born ones whose names are written in heaven," and as such constitute the royal priesthood, which, under our great High Priest, will lead, out of the Egyptian bondage and slavery to sin, all those slaves of sin whose groanings and prayers for deliverance have entered the ears of the Lord of Sabaoth.

These will be some of the thougths which will constrain numbers of the Lord's people all over the world to meet in little groups, and sometimes quite alone with Jesus, on the evening of March 30th, next, after six o'clock, to celebrate

on its anniversary the most notable event in the history of the universe of God.

Eat and drink, O beloved, says the King to his spouse. (Sol. Song 5:1) Let us eat and drink reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps, as we each think of our Redeemer's love and sacrifice, and pledge ourselves afresh to be dead with him. Meet with any who recognize him as their ransom, and who are pleased to *do this in remembrance of him*—or else do it alone.

Let your heart be so full of the reality that forms and ceremonies will generally be forgotten, except such as are needed for decency and order. Prepare beforehand some sort of "fruit of the vine." Our preference is for stewed-raisin juice or unfermented grape juice, and for either Jewish unleavened bread or plain water crackers, which are about the same in substance—flour, water and salt, without leaven. Leaven being a symbol of sin or corruption, yeast-raised bread is not an appropriate symbol of our Lord, the undefiled and separate from sinners.

The church at Allegheny will meet at "Bible House" Chapel, Arch street, at the hour above named. All who trust in the substitutionary sacrifice, finished at Calvary, and who are fully consecrated to the Redeemer's service, and who can make it convenient to meet with us, will be made very welcome. Some who profess that their wills are fully immersed into the will of Christ desire to symbolize their baptism; and an opportunity will be afforded at 3 o'clock on the afternoon preceding the Memorial Supper. On the subject of *Baptism* see your TOWER for May '88, of which issue we have no more. For further particulars concerning the Memorial Supper, see March '91 TOWER.

THE ONENESS OF THE DIVINE FAMILY

[Reprinted in issue of March 1, 1903, which please see.]

THE RESURRECTION OF CHRIST

II. QUAR., LESSON I., APR. 2. MATT. 28:1-10.

Golden Text—"Now is Christ risen from the dead and become the firstfruit of them that slept."—1 Cor. 15:20.

The familiar account of the Lord's resurrection is before us, and the brief record calls up a train of reflections worthy of our deepest reverence and profoundest gratitude. In the resurrection of Christ we have the assurance that death shall not always have dominion over us. His death satisfied the claims of justice against us, and his resurrection is the proof to us of the Father's acceptance of his sacrifice—our corresponding price—for the cancellation of our debt.

So important was this feature of the divine plan that the Apostle says that if Christ be not risen our faith is vain and there is no evidence that our sins are forgiven. (1 Cor. 15: 14-18) "But," he adds, "now is Christ risen from the dead and become the *firstfruit* of them that slept." (Verse 20) And if the resurrection of Christ was but a *first* fruit, then the after fruits must in due time also appear. And so we read, "Marvel not at this; for the hour is coming when all that are in their graves shall hear his voice [the voice of the Son of God], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment" [*krisis*, trial]. John 5:28, 29. And again we read that "God hath appointed a day [the Millennial age] in the which he will judge the world in righteousness by that man whom he hath ordained"—Jesus Christ.—Acts 17:31.

Thus in the resurrection of Christ we have assurance of a resurrection of all men—both of the church and the world. The former are to have part in "his resurrection"—"the first resurrection"—and are to be joint-heirs with him in his Millennial kingdom; they are to be kings and priests unto God, and of the "seed" of promise through whom all the families of the earth shall be blessed (Rev. 20:6; Phil. 3:21; Rom. 8:17; Rev. 1:6; Gal. 3:29; Gen. 28:14); while the latter, through this risen and exalted body of which Christ Jesus is the Head, are to be granted (offered) the blessings of full restitution to the former estate of human perfection lost in Eden—a full resurrection or lifting up to human perfection.—Acts 3:19-21.

It is only the long deferment of the "appointed day" of resurrection or restitution that makes this hope and promise seem like an idle tale, but now the time draws very near, as all may see who study the evidences presented in MILLENNIAL DAWN, Vols. II. and III., "*The Time is at Hand*" and "*Thy Kingdom Come.*"

In this lesson we have also a beautiful example of the loving devotion of some of the Lord's followers—the Marys who improved the very earliest opportunity to honor him whom they so loved. And their devotion was richly rewarded in being the very first to see the Lord and receive from him the message to bear to the other disciples.

For a particular account of our Lord's doings during the forty days after his resurrection, and the character of his *change* from natural to spiritual conditions, etc., see MILLENNIAL DAWN, Vol. II., pages 107-172.

THE BOOK OF JOB

The Book of Job is credited with being the finest piece of literature in the Hebrew language. It is a poem: and all scholars admit that no translation yet given does it justice. Martin Luther, after reviewing his last effort to translate it into the German, said, "Job is suffering more from my version than from the taunts of his friends, and would prefer his dunghill to my translation of his lamentation." The Book of Job "is admitted, with hardly a dissenting voice, to be the most sublime religious poem in the literature of the world," said Samuel Cox. "I call that one of the grandest things ever written with pen. . . . . There is nothing written, in the Bible and out of it, of equal literary merit," said Thomas Carlisle.

Whoever was used of God as the penman, his name is not given. The book is introduced with a prose narrative of Job's losses and sufferings, and of his patient endurance, then follow the poetic colloquies between Job and his three friends, then Elihu's argument, then the Almighty's address, then Job's confession. The conclusion, relating Job's return to favor and blessing, and his death, is in prose.

Some have assumed that the Book of Job is merely a parable and Job himself, therefore, merely an imaginary character. But if this were the case, the *teachings* of the book would not be different. However, we see no cause to doubt that such a person did live and pass through the experiences related. In Ezek. 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides, there are particular details given (respecting Job, his family and friends, and especially Elihu's geneology), such as are not common to parables.

The fact that Job lived one hundred and forty years after his adversities, or in all probably over two hundred years, together with the fact that neither he nor his friends make any allusion to Israel or Moses or the Law, nor to Abraham and God's covenant made with him, seems to indicate beyond doubt that he belonged to the Patriarchal age; possibly living about the same time as Abraham. His home was evidently in Arabia and probably not far from Palestine.

Job is introduced as a man of great learning and influence; as a man of great piety who knew and reverenced God and appreciated justice; as a man of great generosity, who considered the widow and the orphaned; and as a merchant-prince of great wealth, who, by his numerous servants and three hundred camels, carried on an extended and very prosperous traffic. Suddenly disaster came upon him and he was bereft of his children, his wealth, his influence and his health. He sought in vain for an explanation as to why God should permit such evils to befall him, yet still trusted in God, saying, "Though he slay me, yet will I trust in him"; while his wife urged that it had been without divine appreciation that he had sought to do justice and mercy all his life, and exclaimed, "Curse God and die!"

His three friends came to visit him, and, taking much the same view, told him in lengthy argument that he must have been a great sinner and a hypocrite. But conscious of his own heart-honesty toward God, Job defends himself and goes to too great an extreme in declaring his innocence, but silences his critics. He seems to realize his need of some one to represent his cause before the Lord, and cries out that he is righteous as he knows how to be; that he cannot reason the matter with God, being so much beneath him in knowledge and power; that the wilfully wicked are not so troubled, while he who has pursued righteousness is so afflicted that life has no further pleasure and he wishes he had never been born. (Chapters 9,

10 and 16) Feeling his own insufficiency to state his case before the great Jehovah he desires "a days-man [*i. e.*, a mediator] betwixt" God and himself.—Chapters 9:33; 16:21.

Job's masterly reply to the false reasonings of his friends (which many improperly quote as inspired), and his expressions of confidence in God and of his ultimate deliverance, are clearly presented in Chapter 13:1-16. And then with prophetic wisdom, in Chapter 14, he presents a most wonderful statement of the course of God's dealing with mankind.

The question which perplexed Job and confused his reasonings was the same that for centuries has confused others of God's people; namely, Why does God permit evil (calamities, afflictions, etc.) to come upon his faithful servants? and why are the wicked permitted to flourish? But not until the Gospel dispensation was it possible for any to know the mind of God on this subject; for it is one of the "deep things" which could only be revealed by the Spirit of God, and only to those begotten of that Spirit, as Paul explains. (1 Cor. 2: 10-14) And the holy Spirit was not *thus* given, as a guide and teacher, until after Christ had redeemed us and ascended up on high, there to present his sacrifice as the price of our return to divine favor, peace and communion.

Although many are still in the dark on this subject, it is now open and clear to all the earnest ones to whom "it is granted to know the *mysteries* of the kingdom of heaven," to understand "the deep things of God." (Matt. 13:11; 1 Cor. 2:10) These see that the reign of evil, the reign of sin and death, under Satan, the prince of this world, is permitted for two reasons: first, that all men may gain a full experience of the exceeding sinfulness of sin and the bitterness of its legitimate fruit; and secondly, that God's people may be fully tried and tested as to their loyalty to God in the shadow of affliction and trial, as well as in the sunshine of health and prosperity. Thus, while God did not directly cause the evil state of things which surrounds us in nature and among men, but let it come upon men as the legitimate result or fruit of disobedience, sin, yet he does make use of even the wrath of man and the sins of men and the animosity of Satan to work out grand designs which they do not comprehend, and of which his children know only by faith in his Word of revelation. For instance, how little did Satan and those malicious Jewish priests and Pharisees and those heartless Roman soldiers know that they were assisting in the working out of the divine plan when tempting, mocking, insulting and crucifying the Lamb of God! And so it is with the many afflictions of God's people—especially those of the "little flock," "the bride of Christ." They are designed to fit and polish them for the greater usefulness and honor in the future developments of God's great plan; and thus, regardless of the wilfulness or the ignorance of the persecutors, these trials of faith and patience are working out for such a far more exceeding and eternal weight of glory—*preparing* the called ones to be heirs of glory, by cultivating (in those who are properly exercised by such experiences), patience, experience, brotherly sympathy and love—which is God-like-ness. Such, and such only, can rejoice in tribulation and realize that all things (bad, as well as good, unfavorable, as well as favorable) will be overruled in God's providence for their ultimate benefit.

But, returning to our consideration of Job, let us note in Chapter 14 some of his prophetic wisdom. The first four verses graphically picture what all of experience realize—that human life under present conditions is full of trial and sorrow, from the cradle to the tomb. And Job shows that he realizes that as a son of fallen parentage he could not be *perfect*, free from sin, "clean," in the full sense of that word.

In verses 5, 6, he tells the Lord that he recognizes the fact that the authority and power to limit man's days are in his hands, but urges (not seeing the ministry of trouble), Why not let me and all men live out our short time in peace—even as we would not afflict a hireling who already has a heavy, burdensome task!

Verses 7-10 are close reasonings respecting the utter hopelessness of man in death, so far as any powers of his own are concerned. A tree may die and yet its root retain life, which, under favorable conditions may spring up into another tree. But when man dies there is no root left, no spark of life remains—he giveth up the spirit of life, and where is he?

Having confessed that there is no ground for hope inherent in man, Job begins to express the only, the real hope of our race—a resurrection. See verses 12, 13. Man lies down in death and loses all power to arouse himself—nor can he be resuscitated from the sleep of death by anyone, until God's due time—the resurrection morning, the Millennial day—when the present symbolic "heavens" shall have passed away, and the "new heavens" or new spiritual ruling power—Christ's kingdom—shall have come into control of the world. In this Job fully agrees with the teachings of our Lord and the apostles.

The more he thinks of that blessed time when evil shall no more have dominion, but when a King shall reign in righteousness and princes execute judgment, the more he wishes that he might die and be at rest, and exclaims (verse 13), "Oh, that thou would'st hide me in the grave [*sheol*]; that thou would'st *keep me secret* [*hidden*] until thy wrath be past; that thou would'st appoint me a set time and remember me!" Job had faith in a resurrection, else he would never have uttered this prayer for *death*,—for hiding in the grave. But he preferred death, and desired to "sleep" (verse 12) until the "morning," for one reason only—that he might have no further experience with sin and with God's wrath—evil.

While a short period in the end of the Gospel age is specially called "the day of wrath and revelation of the righteous judgment of God," because it will be "A time of trouble such as was not since there was a nation," yet the entire period from the time when Adam fell is called a time of divine wrath, and properly so, because in all this long period "the wrath of God *is* revealed against all unrighteousness," in a variety of ways. While love is a controlling principle in the divine government, it can operate only in harmony with justice and wisdom; and it was both just and wise to let man feel the real weight of condemnation to death incurred by wilful transgression, in order that when love should in due time provide a ransom and a resurrection, the culprit might the more gladly avail himself of the provided favors of restitution and everlasting life. Thus, *death* and all the evils now permitted to come upon the culprit race (in which also the "new creatures in Christ" are given a share, for their development in grace) are manifestations of God's wrath which will be yet further shown in the great time of trouble; to be followed by full and clear manifestations of divine love and favor in Christ and the glorified church during the Millennial age.—Rom. 1:18.

Job desired to be hidden in the grave until the reign of sin and death should be ended; until in due time the light of the goodness of God, shining in the face of Jesus Christ, our Lord, shall bless all nations; until, as the Sun of Righteousness, Christ shall shine upon humanity with healing beams. It was for this culmination that Job longed and prayed and waited.

In verses 14 and 15, he puts the question pointedly, as though to determine and settle his faith; but he immediately answers affirmatively, "Thou shalt call, and I will answer thee [and awake out of the sleep of Adamic death. Compare John 5:28, 29]: Thou wilt have a desire to the work of thine hands"—for his people are his workmanship, created in Christ Jesus.—Eph. 2:10.

When Job had refuted the arguments of his three friends, Elihu (whose name signifies, *God himself*) spoke from a different standpoint, reproving the three friends as well as Job himself. Elihu shows Job that he had been reasoning in part from a wrong premise—that he must not expect to fully comprehend all the ways of one so far above him, but must trust in God's justice and in his wisdom. And in Chapter 33:23, 24 he shows the one thing needful to man's recovery from the power of death and his restoration to divine favor, saying, "If there be with him a messenger as defender, one of a thousand [*i. e.*, a rare one] to declare his own righteousness *for man*, then will God be gracious unto him [man] and say, Release him from going down to the grave: I have found a ransom."

This is indeed the case with man. God's wisdom and justice cannot be impugned—the sentence of death is justly upon all men through father Adam (Rom. 5:12), but God has provided us "a days-man," an advocate, Christ Jesus our Lord; and he, in harmony with the Father's plan, became a man, and then gave himself a ransom-price *for all* by paying the death-penalty that was upon Adam. And as soon as "the bride," otherwise called "his body" and "the temple," is complete, this great Mediator will stand forward to declare his righteousness as for or applicable to every one who will accept it when brought to a full knowledge of God's provision.

Then will follow restitution, as pictured in verses 25 and 26. Physically these for whom the Mediator stands shall be restored to a perennial youth, in which death and decay will find no place: they shall find acceptance and communion with God in joy and peace; and he will restore to them the original perfection lost through sin in Eden. But an acknowledgment of God's justice and that the restitution was unmerited will be required as is indicated by verses 27, 28: "He will chant it before men, and say: I have sinned and perverted the right; and it was not requited me. He has redeemed my

soul from going into the pit and my life that it may be brought to the light."

In conclusion Jehovah addresses Job, reproving his temerity in attempting, with his little knowledge, to judge God. This Job acknowledges, and finds peace in trusting God. Job's three friends, however, are severely reproved by God; but when their sacrifice is offered for them by Job they are restored to divine favor, while at once Job's prosperity returns—his friends and influence, the same number of children as before, and his wealth exactly doubled,—for he had twice as many flocks and herds and camels.

This ending of Job's career with a general *restitution*, is incomprehensible to those who have never seen that the plan of God in Christ provides for a time of restitution of all things lost in Adam, to all of his race who will accept them under the terms of the New Covenant. (Acts 3:19-21) But those who do see this plan of God can readily see, too, that Job's experience was not only actual, but also *typical*. He seems to represent mankind. Man was at first in divine likeness and favor with all things made subject to him. (Psa. 8:4-8) Because of Adam's sin Satan* obtained an influence in human affairs which has resulted in degradation, sickness and death; but God has never really forsaken his creatures, and is even now waiting to be gracious unto all in and through Christ Jesus our Lord.

* The account of Satan's conversation with God concerning Job should be understood as allegorical—after the style of "Pilgrim's Progress."

ENCOURAGING WORDS FROM EARNEST WORKERS

New York.

TOWER PUBLISHING CO., DEAR BRETHREN:—Having withdrawn my subscriptions from all so-called orthodox institutions, I feel that I can give to the "Good Hopes" Fund $25.00 a month, as my offering for the spread of the truth that has done so much for me. Not having many talents in other directions, I want to use this one to my full extent. The "evil one" tries to make me think that I cannot afford it; but as all I have belongs to him who died for me, it is but giving back to him that which is his.

Occasionally I have an opportunity to speak for the truth, but in most cases find a very deep seated prejudice against it, though from what I, at times, hear about it, the stand we have taken has made many Christian people think. The other day a friend asked me to subscribe to a Methodist misionary box; but I refused to do so, and thus made an opportunity to speak to her about the truth. She seemed quite interested, and said that when she had heard of my course she was astonished, I being the last one she would have thought of as leaving the church; but when she heard the reasons, she was far more charitable, and said that I was much misunderstood.

Was in New York to hear Brother Russell preach a few Sundays ago, and was much refreshed and greatly profited thereby.

Believe me, your brother in the faith once delivered to the saints, M. T. LEWIS.

Texas.

DEAR BROTHER RUSSELL:—Owing to a combination of circumstances it has been some time since I last wrote you. As soon as I received the five sets of DAWNS, I began to distribute them where I thought they would do the most good. So far, there has not been a dissenting voice among all who have read them. One friend was so pleased with Vol. I. that he asked for Vols. II. and III., and said that, if he were a minister, he would sever his connection with all ecclesiastical organizations, and preach the doctrine taught in those books.

In a prayer meeting recently the question was asked, "What penalty did Adam and Eve suffer for their sin? or, were they eternally damned?" A physician present, who also has been reading, replied in the sentiment of DAWN, causing no little confusion, which did not end there, nor has it ended yet.

The pastor was informed of the episode, and inquired of the physician where he got those books, and was told that I put them into his hand. This raised a war-cloud against me, but I have already committed myself, and, unless shown that I am wrong, I will never retract a single word. I do not know what it will cost me, but I am satisfied that, whatever the cost, the good Lord will foot the bill. N. G. MURPHY.

British Columbia.

MY DEAR BRETHREN:—In December last I received through your colporteur the three published volumes of the MILLENNIAL DAWN series, for which I desire to express my deepest gratitude. Since then they have been my constant study. They came in due time to a mind prepared by the spirit for the reception of the great light therein contained. The outlines of the first two volumes were grasped as quickly as the facts could be verified from the written Word of God, and now they are proving, together with the precious third volume, truly a "helping hand in Bible Study." The requirements in the remark of Ralph Waldo Emerson, that "the value of a principle is the number of things it will explain; and there is no good theory of disease which does not at once suggest a cure," are most fully satisfied in these volumes. The truths now due illuminate every page of the Holy Scriptures, and the plan of God daily becomes clearer.

For some years the Lord has shown me that the nominal church had become a great social organization, filled with the spirit of this world, in which the truth-hungry soul sought in vain for growth in the knowledge of Christ. My friends and relatives (with the exception of my dear wife) have been greatly distressed and very angry with me for expressing my belief that the nominal church was not the body of Christ, that her days were numbered, and that very shortly she would become a thing of the past. I did not see the prophecies relative to this matter, but the *fact* became firmly established in my mind.

For some eighteen months past I have been patiently waiting, watching and praying for a message from on high; and during this time the conviction was deepening that more light would be sent, together with a message to go to work in the vineyard. I thank God that this light has now come and with it also the message looked for. My only desire now is to be permitted to help spread the glorious tidings that "the Lord reigneth," to be one of the "feet," to give my life to this most important of all work. I observe in Mr. Russell's preface to the third volume of the MILLENNIAL DAWN series that you make arrangements to send out colporteurs, and I wish to have the opportunity of being one of them. Every day I seem to hear the Lord saying to me, "Give yourself entirely to me and my work. What have you to do with the things of this world? You are not of it, you have now no interest in the aims and ambitions of worldly men that you should be found in their service." My wife is one of the covenanted ones and is also desirous of working for the Saviour. I observe that your conditions for this service are just what our Lord Jesus himself requires of his own, of those who would be his disciples indeed, namely, entire consecration to do his work, even unto death. It is unnecessary to say that I am willing to go wherever I may be sent, and to carry the message in the way that your experience suggests. The whole matter now rests in the Lord's direction; for "without me ye can do nothing."

Your servant in Christ, G. C.

I AM MY BELOVED'S

Thy spirit, Lord, has filled my life
With sweetness and with love intense.
I love to live to do thy will,
Until thou 'rt pleased to call me hence.

I love to sit at thy dear feet,
And learn of thee thy will, thy mind.
And thou dost teach me lessons sweet,
And learning these, great peace I find.

Thou 'rt ever ready to bestow
A blessing fresh, so rich and rare;
And as we're filled with thy great love,
To that extent all things seem fair.

The sweetest portion of my days
Is spent just here, low at thy feet.
Words fail to tell how deep the joy.
The hour is holy when we meet.

How gladly will I hail the day
When I shall see thee as thou art,
And be made like thee, precious One,
And of thy glory share a part!

—S. J. MCPHAIL.

PALESTINE

"A good land and a large, a land flowing with milk and honey."—Exod. 3:8.

Blest land of Judea! Thrice hallowed of song,
Where the holiest of memories pilgrim-like throng:
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit, I look on thy shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit, I traverse the sod
Made bright by the steps of the angels of God.

Blue seas of the hills! in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the lowly and just with the people sat down,
And the spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat crags of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark! a sound in the valley where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There, down from his mountain, stern Zebulon came,
And Napthali's stay, with his eyeballs of flame,
And the chariots of Jabin rolled harmlessly on,
For the strength of the Lord was Abinoam's son!

There sleep the still rocks, and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around and the valleys between,
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the twelve in their wayfaring trod;
I stand where they stood, with the chosen of God—
Where his blessing was heard, and his lessons were taught,
Where the blind were restored and the healing was wrought.

Oh, here with his flock the sad Wanderer came—
These hills He toiled over in grief are the same—
The founts where He drank by the wayside still flow,
And the same airs are blowing which breathed on His brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of humanity clothed in the brightness of God?
There my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of Him.

Not in clouds and in terrors, but gentle as when
In love and in meekness He moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed Him to bear,
Nor my knees press Gethsemane's garden of prayer.

Yet, loved of the Father, thy spirit is near
To the meek and the lowly and penitent here;
And the voice of thy love is the same even now
As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone!—but in glory and power,
The spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same.

—*J. G. Whittier.*

VOL. XIV ALLEGHENY, PA., APRIL 1, 1893 No. 7

THE RESURRECTION OF THE DEAD

"Touching the resurrection of the dead I am called in question."—Acts 24:21.

—"When they heard of the resurrection of the dead, some mocked."—Acts 17:32.

—The prophet David "spake of the resurrection of Christ: that his soul was not left in hades."—Acts 2:31.

—Christ was proved or "declared to be the Son of God with power . . . . by the resurrection from the dead."—Rom. 1:4.

—"Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead?"—1 Cor. 15:12.

—"But if there be no resurrection of the dead then is Christ not risen."—1 Cor. 15:13.

—"And if Christ be not risen, then is our *preaching* vain—and your *faith* is also vain;—and we are false witnesses;—and ye are yet in your sins; and they that are fallen asleep in Christ are *perished.*"—1 Cor. 15:14-18.

—"But Christ *is risen* from the dead, and become a first-fruits of them that slept."—1 Cor. 15:20.

—"For since by a man [Adam] came death, by a man also [Christ] came the resurrection of the dead."—1 Cor. 15:21.

—"The God and Father of our Lord Jesus . . . . hath begotten us again unto a *hope of life* by the resurrection of Jesus Christ from the dead."—1 Pet. 1:3.

—The Apostles "taught the people and preached through Jesus the resurrection of the dead."—Acts 4:2.

—At Athens, Paul "preached unto them Jesus and the resurrection."—Acts 17:18.

—Paul said, "I count all things but loss . . . . that I may know him [Christ] and the power of *his* resurrection; . . . . . if by any means I might attain unto *the* [chief] resurrection of the [chief] dead."—Phil. 3:8-11.

—"Blessed and holy are all they that have part in the first [chief] resurrection."—Rev. 20:6.

—"There shall be a resurrection of the dead, both of the just [justified believers] and the unjust" [*now* unjustified].—Acts 24:15.

—Some "concerning the truth have erred, saying that the resurrection is past already."—2 Tim. 2:18.

No other doctrine is made so prominent in the New Testament as that of the resurrection; except it be that of the second coming of our Lord and his kingdom of glory, or his first advent and sacrifice for sins. And yet, so far has modern popular theology drifted away from that of our Lord and his apostles that, the resurrection of the dead is scarcely ever preached upon today; and it would be a great convenience, indeed, to many ministers of all denominations, if the entire doctrine of the resurrection could be expunged from the Bible: It would save them from many perplexing questions which they can only ignore or seek to evade, instead of answering them. What a *proof* this furnishes that the Bible is not what infidels assert—the work of knavish priests. Had such made it they would have made it more to their pleasement—to support their theories.

FALSE VIEWS

If the reader ever heard one sermon on the resurrection from any so-called "orthodox" pulpit he was *remarkably favored.* And yet that is scarcely true, either, for what he heard was probably such a medley, such a confusion, that his ideas were worse confounded after hearing than before. Such exceptional ones probably heard such a discourse as was reported in the public press about two years ago, delivered by a very learned and able Presbyterian Doctor of Divinity to a Brooklyn audience.

This D. D. explained that the resurrection will consist in a regathering and revivifying of all the bones and sinews and flesh and skin, etc., that ever constituted human bodies, regardless of how they had been disposed of, by fire or mouldering or otherwise: No matter if parts had been destroyed by

accident or eaten by fishes or beasts of prey; or if they had rotted and gone as fertilizer into various fruits, vegetables, grasses, etc., and thus been over and over again transformed.

He explained "the last day" to mean a final twenty-four hours before the burning up of the world, and pictured that an after portion of that twenty-four hours would be devoted to a work of *judging* the world, while the fore part would be occupied by the resurrection work; and he pictured the air black with hands, arms, feet, fingers, bones, skins, sinews, etc., of the billions who have lived and died, seeking the other parts of their bodies; and that then the souls would come from heaven and hell and be imprisoned in those resurrected bodies.

What an unscriptural and nonsensical view! And yet, how could the man think or preach differently on the subject seeing that he believed firmly in a "resurrection of the *body*," which very words nearly all "orthodox" creeds of "Christendom" recite? And how could a *body* be resurrected in any other way than by gathering together again the various parts and members which once composed it? In no other way, of course. And if the "resurrection of the body" is the resurrection specified in the Bible, we as well as others are shut up to the nonsensical and ludicrous view expressed by the Brooklyn D. D., as above stated.

THE BIBLE DOCTRINE REASONABLE

But the Bible contains no such statement; and such an inference is as unwarranted as it is unreasonable. The reason which led to this statement that the resurrection would be merely that of the *body* is quite evident. The teaching had gradually crept into the church that what seems to the five senses to be *death* is not such in reality: *none are dead*—saints nor sinners—but all more alive than ever, when to us they appear to be dead. With this idea before the mind, many lose sight of the Scriptural teaching of a "resurrection of the dead" [beings, persons, souls]; and hence they altered it to suit their changed ideas, although it is still "a very inconvenient doctrine to *get around*." Because after having preached in the funeral discourse that the deceased is "free now" and "no longer hampered and encumbered with a body," it is confusing to read from the Bible as a part of the funeral service about the "*hope* of a resurrection of the dead," when they *hope* that their friends are not dead, and would be glad to hope that they would never have anything more to do with what they term the "prison-house of clay"—the body. It is confusing, too, to read the Apostle's words (specially intended and suited for such an occasion) about the second coming of Christ, and the blessing at that time, by a resurrection of "them that sleep in Jesus" (1 Thes. 4:14-18); and the expression, "Wherefore *comfort* one another with *these words*," only adds to their confusion; for no other words would be so comfortless to them; because of the unscriptural views they entertain.

But while, as we have seen, the theory of a "resurrection of the *body*"—the recovery and reorganization of the original atoms of matter—is nonsensical, as well as without Scriptural warrant, let none so regard the doctrine of the resurrection of the soul or being, which is taught in the Bible, and which is reasonable.

ANASTASIS—RESURRECTION

In the Bible the word *resurrection* is found only in the New Testament; it is the translation of the Greek word, *anastasis*, the meaning of which, as given by Prof. Young's Concordance (a standard authority), is, "*A standing or rising up.*" Liddell & Scott's Lexicon defines the word similarly, viz., "*A making to stand or rise up; awakening, restoration.*"*

Other Greek words are used when referring to the temporary awakening of dead ones who afterward died again, as in the case of Lazarus, Jairus' daughter and others; but neither the Greek word *anastasis* nor its English equivalent, *resurrection*, is used in such cases. We are not questioning that the English word *resurrection* is often used with only a limited signification; but we are calling attention to the restricted use of the Greek word. And we insist that it is only by giving it the full weight of its meaning that the importance of our Lord's work as man's Redeemer can be fully appreciated. To say that the *ransom* given once for all by our Lord secured a resurrection (*anastasis*) for all, and then to define that word as merely signifying a *re-awakening*, to a spark of life as now enjoyed, would be to rob the Lord of the honor of his great work, by robbing the word "*anastasis*" of its full import. Our claim is that this word contains the thought of a full restitution of all that was lost—human perfection—and not merely re-animation. It was *all* that was lost that our Lord died to recover; and the promise of a resurrection is therefore the promise of the restoration of what was lost and redeemed. This has been provided for all, and must be given or offered to all—whether then they accept of it or reject it.

To get the full force of *anastasis*—"restoration," "rising up"—we must remember from what a height man has fallen into death. The *resurrection* (*anastasis*) secured for mankind by their Redeemer is a full and complete raising *up* (or restoration) to *all that was lost*, for all, by one man's (Adam's) disobedience. "For as by a man [Adam] came death [with all the degradation which that word implies—mental, moral and physical, culminating in utter dissolution—utter loss], even so by a man also [the man Christ Jesus] came [*i. e.*, was secured] the resurrection" [*anastasis*—a complete restoration to *all* that was lost; a full *rising up* to the grand heights of perfection—the image and likeness of God at first enjoyed].

The Millennial age is to be the resurrection day for the world of mankind; but it will be optional with each individual whether or not he ever attains this grand perfection, provided *for* all in Christ. It may at first seem strange to say that the dead will be obliged to co-operate in the matter of their own resurrection (to perfection) or else never obtain it; but such is the Scriptural representation. The dead will not be required to aid or co-operate in their *awakening* from their graves; for "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10; Psa. 6:5), and they, therefore, could neither assent to nor oppose their awakening. That work will be done for the world by their glorified Redeemer, who declares, "All that are in their graves shall hear the voice of the Son of Man and come forth: [that is, all will be awakened; but there will be two classes, who will be awakened under different conditions, as our Lord proceeds to show, saying,] they that have done good [that is, those consecrated ones who are good and acceptable to God through Christ] to a resurrection life [That is to say, this class will come forth from death with a perfect life, a completely resurrected or raised *up* life, over which death shall no longer have any power or control]; and they that have practiced evil [surely this includes all of the fallen race except the few above referred to, the consecrated, holy ones] unto a judgment [or trial] resurrection" [—an opportunity for full raising up if they will conform to the discipline and chastisements of that thousand-year judgment-day of Christ's reign].

In harmony with this, the true and full meaning of *anastasis*—a complete or full raising *up out of death*—is our Lord's expression to the Sadducees who inquired concerning a woman of many husbands, "In the resurrection [*anastasis*] whose wife shall she be?" (Luke 20:33) Our Lord avoided giving them a direct reply, perhaps because it would have required a long discourse concerning the future, for which they in their cavilling spirit were wholly unready, and perhaps because the due time for information respecting God's methods and dealings during the Millennial age were not yet due to be explained. So our Lord's reply, in effect, was, Ye err, because ye do not understand the Scriptures respecting how matters will then be, nor do ye appreciate the great power of God by which he is able to work all things according to the counsel of his own wise plan. Then, turning the subject away from the suppositionary case suggested by the Sadducees, our Lord took occasion to drop a word of instruction respecting the first or chief resurrection—the resurrection of the blessed and holy. (Rev. 20:6) A knowledge of *this* resurrection would be meat in due season to them that stood by, while a direct reply to the question would not be, so our Lord

* In one exceptional passage another word is used, *egersis* (Matt. 27:53); but there are reasons for seriously doubting the genuineness of this verse and the preceding one. However, these peculiar verses are found in part in the oldest Greek Manuscript yet discovered; hence we may not discard them, although they are very difficult to harmonize with other scripture statements: for instance, if it was the earthquake which occurred at the moment of our Lord's death that opened those graves, it seems peculiar that they should stay thus three days before coming out of their graves after our Lord's resurrection (wrong or at least unusual word used for resurrection. And they could not be *perfected by anastasis* because it is written that Christ should be the first to thus rise from the dead. Then again, who were these "saints" or holy ones? They were not holy ones of the New or Gospel dispensation; for it did not begin, and the disciples did not obtain "liberty to become *sons* of God" (John 1:12) until Pentecost, fifty days later. And if they were holy ones of the Jewish or previous dispensations, their awakening could be only similar to that of Lazarus—to die again; because the Apostle Paul, later than this, after recounting the most notable of the holy ones of by-gone times, declared, "These all having obtained a good report through faith, received not the promise [chief of which is the resurrection of everlasting life], God having provided some better thing for us [the Gospel Church], that they without us *should not be made perfect.*" (Heb. 11:39, 40.) Hence the holy ones of by-gone dispensations are not (in the divine plan as here stated) to experience their full resurrection until after the Gospel age—until the Millennial age; for the entire period of the Gospel age is set apart to the development and perfecting of the Church which is Christ's "bride" or "body" or "temple."

said: "The sons of this period marry and are given in marriage, but those who shall be accounted worthy to obtain that period and *the resurrection* [*anastasis*] *out from dead ones* will neither marry nor be given in marriage; neither can they die any more: then, like the angels they will be, and sons of God—becoming sons by THE resurrection." The emphasis on "resurrection" and "dead" here, intensified by the expression "*out from dead ones*," leaves no room for doubt that the Lord referred to the first resurrection.

It will be perceived that in this statement our Lord omits any reference to the masses of the world and their opportunities for restitution to human perfection through a judgment-resurrection, a resurrection depending upon their co-operation, during Christ's Millennial reign, when, under him, their head, the saints (the holy ones who shall be accounted worthy of that first or chief resurrection to spirit conditions) shall judge the world.—1 Cor. 6:2.

RESURRECTION OF THE SOUL

There is nothing in the word *resurrection*, nor yet in the word *anastasis*, to limit or in any way determine the nature or organism of the one who experiences resurrection. If a resurrection of the body were predicted, then it would imply that exactly the same *body* would be raised up: and, since the human family are all flesh-beings, it would imply that the very same bodies now possessed, with exactly the same atoms of matter, would be "raised up." For the exact meaning of the word *anastasis* must be borne in mind, viz., "*restored*" or "*raised up*."—Liddell & Scott.

If then the human body which dies were the thing to which resurrection is promised, nothing more or less than the same body with its same atoms, same defects, and the same peculiarities, could be expected: and, as a result, resurrection would be merely a renewal of present, unfavorable, fallen conditions.

But it is not the bodies of men that God promises to resurrect, but the men themselves—the *beings* (in the English Bible translated *souls*). It was Adam as a whole that sinned, —Adam, the living soul (being), and not merely his body. It was Adam as a whole, as a living soul (being), that was sentenced to death, and it was the souls of his posterity yet in his loins, unborn (Heb. 7:9, 10; Exod. 1:5; 1 Cor. 15:22), that shared in him the penalty—"The *soul* that sinneth, it shall die."

In harmony with this it would seem reasonable that when Christ redeemed man from this death-penalty, his soul must have paid man's penalty. And so we find it clearly stated of our Redeemer. His anguish was a "travail of *soul*." His *soul* was "exceeding sorrowful, even unto death." "He poured out his *soul* unto death." "He made his *soul* an offering for sin"—a corresponding price for the *soul* of Adam and all in him. Thus God redeemed our SOULS *from destruction*.—Psa. 49:15.

And it is those souls condemned in Adam's soul, and redeemed by the sacrifice of Christ's soul, that are to have a resurrection. The Scriptures, when speaking of this, do not always use the word *soul*, but it is always implied; as, for instance, in the statement, "As in Adam all [souls—beings] die, even so all [souls, beings] in Christ shall be made alive;" and again, "There shall be a resurrection of the dead [souls, beings], both of the just [souls, beings] and of the unjust [souls, beings]." Wherever character is expressed, as here by the words "just" and "unjust," it is evident that not *bodies* but *beings* are meant; for although we might say lean or fat, beautiful or homely bodies, *character* cannot be predicated of bodies merely: a body cannot be either just or unjust: the *soul or being* is always understood where character is asserted or implied. [What is the "soul?" will be more fully discussed at some future time.]

WITH WHAT BODIES WILL THEY COME FORTH?

While a soul or being is more than a mere body, yet there can be no being, no existence, no soul, without a body. But then, again, there are different kinds of bodies,—"There is a natural [animal] body and there is a spiritual body," says the Apostle, explaining this question. (1 Cor. 15:44) And the *kind* of body determines the *nature* of the being or soul.

Beings with spirit-bodies are spirit beings, or heavenly beings—as God, and angels; a further distinction being shown amongst these spirit-beings in that those possessed of inherent life (immortality,—God, the Father, and our Lord Jesus Christ) are said to be "of the divine nature"—far above angels, etc. (Eph. 1:21) And this is the grade of spirit body and being promised to the overcoming "bride" or "body of Christ," the "royal priesthood." 2 Pet. 1:4.

Beings with the highest order of fleshly bodies, of the earth, earthy, are called human beings;—animal souls or beings; the highest of all earthly or fleshly beings or souls. Originally in God's likeness and as his representative, Adam was the king of earth.—Psa. 8:5, 6.

Since the human family is evidently a fleshly, earthly race, and not a heavenly or spiritual one; and since the inspired Apostle assures us of this fact, saying, "That was not first which is spiritual, but that which is animal," "the first man was of the earth, earthy" (1 Cor. 15:46, 47), we must conclude that, unless something should occur to work a change, the promise of a *resurrection* (*anastasis*, "raising *up*," "restoring"), when applied to Adam and his family, would mean simply a restoration of his *being* (soul) to its original powers possessed before his sin and fall—when he was the *earthly* likeness of his Creator, and upright.—Gen. 1:27; Eccl. 7:29.

Since the word *anastasis* merely signifies to "raise *up*," as from a fallen to an upright, or from an imperfect to a perfect condition; and since it applies to the soul or being of man, it is evident that unless there be some *change* of nature since the fall of the race in Adam, raising *up* would imply nothing more and nothing less than raising all the way *up* to that standard of perfection and divine likeness represented and lost in Adam. Of the vast multitude of the human family it is true, that they are of the earth, earthy; of human nature, like father Adam, except that they have fallen farther from the divine image in which they were created in him. But this is not true of all, as we shall see.

The Apostles Paul and Peter clearly explain to us that during this Gospel age God has been selecting a peculiar people, a little flock, to be joint-heirs with Christ, their Redeemer and Lord, in the Millennial Kingdom, which is to bless all the families of the earth. And they no less clearly assure us that those who shall be of that "bride" class will be *changed* in their resurrection, to a *new* nature, the *divine* nature, that thereafter they may be with their Lord, and be like him, and see him as he is.—See 2 Pet. 1:4; 1 John 3:2. Compare also our Lord's words in John 17:24.

The same authoritative teachers assure us that, in order to secure such a *change* in their resurrection (necessary to all who will be members of that kingdom), a certain *change* must take place in them before death. This latter *change* is Scripturally called a *begetting* of the spirit, and the resurrection *change* is called a *birth* of the spirit. That which is *begotten* and *born* of the spirit will be a spirit-being, and no longer a human-being. As that which is begotten and born of the flesh is *flesh*, so that which is begotten and born of the spirit is *spirit*. Nicodemus, and the Jews generally, thought that when the due time should come their nation would become God's Kingdom—a fleshly kingdom under a fleshly Messiah. But our Lord corrected Nicodemus' error, and assured him that all who would ever become members of that kingdom, or who should even see it, would have to be begotten and born again,—a second time,—of the spirit of God.—See John 3:5-7.

The Apostles explain that the begetting to this new nature comes *only to believers*, already justified by faith in the Redeemer; and that, while the justification of believers comes to each as a free gift through Christ, this begetting to be *new* creatures "of the *divine* nature" comes to us directly from the Father, and that as a result of our full consecration to him. The truth, the word of God's grace—"our high calling which is *of God*"—is the begetting and quickening influence which starts the new, consecrated life in all who are properly *exercised* thereby. The Apostle says: "The God and Father of our Lord Jesus Christ hath *begotten us*."—1 Pet. 1:3.

The Gospel age is exclusively devoted to this work of begetting and quickening and preparing of the true church, the "little flock," for birth to the divine nature, and thus to an inheritance in the promised kingdom which flesh and blood (souls or beings of human nature) cannot inherit, nor even see. (John 3:3, 5) The resurrection of the church includes the resurrection of Christ Jesus, who is the *Head* of the Church which is his *body*. (Eph. 1:22, 23) This resurrection is not only the *chief* or *first* resurrection in the sense of being the grandest and most wonderful "raising *up*," far above human and angelic natures—to the very pinnacle of glory and power, the divine nature—but it will also be *first in order*. And upon its completion, all other features of God's great plan for human salvation wait and depend.

This first (chief) resurrection began over eighteen centuries ago, when the head of the church arose, the first-born from the dead. Since then, one after another, a "little flock" of believers, after sharing in justification under the New Covenant sealed by the Redeemer's sacrifice, consecrating themselves to the Lord and becoming joint-heirs with Christ in the Abrahamic Covenant (Gal. 3:29), have been *begotten* and quickened to this course of action by the exceeding great and precious promises of God, and sealed by the holy spirit of

promise, which continually, by God's Word and providences, bears witness that they are "accepted in the Beloved"; and that if they suffer with him they shall also reign with him;—if they be dead with him they shall also live with him. (Rom. 6:8, 8:17.) "Beloved, now are we the sons of God [*begotten* to the divine nature, witnessed by the spirit of adoption which enables us to recognize God as our Father]; but it doth not yet appear what we shall be [what shall be the peculiarities of our new bodies which we shall receive when *born* from the dead as sharers in Christ's resurrection], but we [do] know that when he [Christ] shall appear, we shall be like him; *because* we shall see him *as he is*" [not as he was]; and none can see spirit beings as they really are except such as are also spirit beings—even as none except those begotten of the spirit can now understand spiritual things.—1 Cor. 2:14.

TWO ORDERS OR CLASSES RESURRECTED: ONE IN THE HEAVENLY, THE OTHER IN THE EARTHLY LIKENESS

The Apostle Paul gives a most complete discourse on this subject. (1 Cor. 15:12-28, 35-55) First, he proves that faith in a resurrection is a part of Christian doctrine, without which the entire fabric would be senseless. Secondly, having proved the doctrine, he shows that our Lord's resurrection is God's guarantee of a resurrection to all our race, for which Christ died. He proceeds to prove this fact and its reasonableness (verse 21) in that as by Adam came death to all, so by the man Christ Jesus the resurrection blessing is made applicable to all. Notice, however, that although a *full* resurrection *up* to perfection is made *applicable* to all, by God's plan, it does not follow that all will obtain it. It is only for those who shall successfully pass a judgment or trial to prove their worthiness of it under God's conditions—the New Covenant. It is made *applicable* to all, in that the terms will be such that all may avail themselves of the offer, *in Christ*. Next the Apostle shows that "as all *in* Adam died, even so all *in* Christ will be made alive [*i. e., fully* escape death], but each in his own order" or class.—Verses 22, 23.

He next pointedly shows, in a few words, what we are here seeking to elaborate: namely, that only those who get into Christ by "*faith in his blood*" will ever get the perfect life which he has provided, and will make possible of attainment to all. And he shows that of these who come into Christ, into the household of faith, there will be more than one class or order—each one in Christ will be made alive, or fully "raised *up*" *out of death*, in his own proper class or order. These orders he shows to be two. The "first-fruit" class, the "members of his body," will be first in order and first in rank. Because associated with Christ in sacrificing, during this age, they shall be accounted worthy to have part in *his* resurrection—the *chief* resurrection.—Phil. 3:8-11; Rom. 6:5; Rev. 20:6.

"Afterward [that is, next in order, or the remainder of those to be made alive in Christ, will be], those who are Christ's *during* his [second] presence [during his Millennial reign]. Then will come the end [the finish of the great salvation which he began by the sacrifice of himself once for all], when he shall deliver the [Millennial] kingdom to God the Father,—when he [Christ] shall have put down [by love or by force] all rule and all authority and power [opposed to righteousness, truth and love;—opposed to God and his perfect law]. For he must reign until he has put all enemies under his feet. [His Millennial kingdom, having been arranged for the very purpose of releasing those who shall desire to be in harmony with God, when made fully aware of his real character and plan, and of destroying all who, under similar knowledge, are wilful opponents of God and righteousness, cannot cease until all these ends are fully accomplished. The enemies to be humbled in the dust include not only evil forces, moral and physical, but also all *persons* who wilfully become associates in and parts of those evil things. The enemies will therefore be both animate and inanimate.] Even the last enemy, THE death, shall be destroyed: for he [the Father] hath subjected *all* things under his [Christ's] feet."

It was an easy matter for those whom Paul addressed to believe that when the Millennial Kingdom should be in operation sin and sinners would be brought low; but the point most difficult to them, and the one which the Apostle was now seeking to impress, was that *the* death which had reigned over and conquered the race through Adam's sin had now become an *enemy*, an opponent of God's plan, and hence would surely be destroyed by the reign of Messiah. Death had not always been an enemy or an opposer of God's plan: once it was his servant, executing upon fallen man the penalty pronounced by God. But *now*, since Christ had paid the ransom price for Adam and for all condemned in him, this Adamic death is no longer to be accounted as a servant of God to execute justice, but as an enemy which the Redeemer of men is fully authorized and empowered to destroy—thus liberating from *its* bondage all for whom he died—"every man," all who died in Adam. (Rom. 8:31-39) This destruction of *the* death from which Christ redeemed us, the *enemy* death, does not have any thing to do with the *second death*, to which, under Christ's rule, all will be subjected who, when released from the Adamic death and granted a new trial for life, are found wilful sinners. The second death will be the *friend* rather than the *enemy* of all who love righteousness; for in it "the *abominable*," and they only shall be destroyed—and that utterly.

Verses 27, 28, show that Jehovah alone is superior to our Lord Jesus, and that after subduing sin and death Christ as well as all things will be subject to the Father, who will be recognized as THE GREAT I AM, in whom the all in all of majesty and power will inhere.

Having thus proved the fact of a general resurrection, and having shown the two orders—the Christ order, including every member of the body of the Christ who is to be *like him* and *with him* and a sharer of his glory and divine nature, and having shown the other class who will get life in Christ during the Millennial reign, the Apostle comes to particulars respecting these two classes (verses 35-54), in answer to a supposed question—"How are the dead raised up, and with what body do they come?"

First, he treats the two classes together, saying, It is with man in death and resurrection as with the planting of grain and its reappearance. If you sow barley you expect barley; if you sow wheat you expect wheat to come up. So of whatever kind or nature a person is when he dies, he will be of that same nature, perfected, in the resurrection;—a resurrection will be a raising up of the same *kind* that goes into death.

All men are of the human nature, of the Adamic family, of the earth, earthy. Hence, with the exception of those begotten by the word of divine promise to the new spiritual nature (and who by reason of this change belong to "the order of Melchisedec" and are "new creatures in Christ," "members of his body"), all the race of Adam die in Adam's nature, human nature; and if raised up to perfection would attain the perfection of manhood. But those begotten of the spirit to the spiritual nature will, when resurrected, be perfect spirit-beings. To the Adamic seed God has given a grand and wonderful human or flesh body, whose grandeur may be conjectured if we can imagine all the grand qualities and gifts which we see exhibited exceptionally in poets, philosophers, musicians, orators, mathematicians and physical prodigies combined in one person. These human qualities lost by all the race to a greater or less extent will still belong to those of the Adamic *seed* who shall be fully resurrected out of the death-loss sustained in Adam's fall. But to the new seed, which is Christ (Head and members), God has promised a yet more glorious spirit-body, the wonders of which we but little comprehend as yet.—1 John 3:2; 1 Cor. 2:9-10.

In verses 39-41, the Apostle introduces a description of the first or chief resurrection, in which the church is especially interested, and shows that as there are various grades of earthly beings (fish, fowl, cattle and man), of which man is the lord or chief, so also in the spirit realm there are various degrees or grades of beings—the angelic being one, and the divine nature chief of all. So he reasons that as we can conceive of harmony and perfection, with variety, in the earth, perfect horses, dogs, cattle and men, so we can likewise conceive of similar variety in perfection amongst spirit beings. We may judge something of what human perfection will be by imagining all the wonderful powers of mankind exercised to the full by each. But although we know less about the spirit realm, we do know that spirit powers and glories differ from human powers and glories. The glories yet diversities of the spirit world being well illustrated by those of the sun, moon and stars.

THE FIRST RESURRECTION DESCRIBED

In verse 42 the Apostle fully reaches his topic saying, "Thus is *the* resurrection of *the* dead."

Some who fail to see the *two* classes or orders in resurrection, and who claim that all will obtain spirit bodies in resurrection, urge that the above words apply to all who shall ever be resurrected, and that the description following is therefore applicable to all. But if the careful student will take his *Emphatic Diaglott* or any Greek New Testament he will see that the words "resurrection" and "dead" are both emphasized in verse 42; as though the Apostle would say, Thus will be the special or first resurrection, of the special class of the dead. To ignore this feature of the Greek is to blind one's self to the real force of God's Word. It may be asked, May it not have been a custom with the Apostle to use emphasis when speaking of the resurrection in general?

We answer, No; and refer the student to other instances of the use of the same expression without emphasis in the same chapter. (See verses 12, 13, 21.) And be it noticed that in each of these verses the words "resurrection" and "dead" do not refer to a special class and a special order of resurrection, as in verse 42. Furthermore, notice that whenever the Lord or the Apostles refer to the resurrection of the overcomers, the word resurrection is in every case made emphatic, and when the word occurs in a general way it is without emphasis.

In the following texts *anastasis* is without the Greek *article* and hence shows no emphasis,—indicates no special peculiarity: Matt. 22:23; Mark 12:18; Luke 2:34; 20:27; John 5:29 (Here, instead of emphasizing the word *anastasis* by adding the article, the special resurrection is pointed out by calling it a resurrection of life, because those who share it will be perfected in life at once; the contrast being shown again in the statement that the others will come forth to a judgment-resurrection or a perfecting obtainable only through judgments, discipline, etc.); Acts 17:32; 23:6, 8; 24:15-21 (As already noticed the Apostle is here showing that his faith in a resurrection or perfecting is not only for those *now* justified, but that it extends beyond this small class and includes a hope of *perfecting* for many *now* ignorant, sinful, unjustified), Acts 26:23; Rom. 1:4; 1 Cor. 15:12, 13, 21; Heb. 6:2; 11:35; 1 Pet. 1:3; 3:21.

In the following texts *anastasis* has the Greek *article*, showing emphasis and indicating that the first or special resurrection is surely meant: Matt. 22:28, 30, 31; Mark 12:23; Luke 14:14 (This text should not be understood to mean that Simon would be rewarded for his kind act by a share in the special resurrection, but that he would get *a* reward for it after *the* special resurrection of the Christ shall have introduced the new Kingdom—when Simon and the world in general will be granted full opportunity for life everlasting in and by a judgment-resurrection); Luke 20:33, 35, 36; John 11:24, 25; Acts 1:22; 2:31; 4:2, 33; 17:18; Rom. 6:5; 1 Cor. 15:42; Phil. 3:10, 11; 2 Tim. 2:18; Rev. 20:5, 6.

Mark well that it is not our claim that *anastasis* without the article, never refers to the Lord's resurrection; but that the emphasis when used with *anastasis* always marks the statement as relating to the chief or spiritual resurrection. The apostles frequently spoke of our Lord's resurrection without calling attention to the fact that it was of a *superior* kind, just as we frequently do. They indeed often and properly enough use the word *egeiro* in speaking of our Lord's resurrection (as in Acts 5:30); but this word simply means, *"to awaken, arouse, stir* (Liddell & Scott). This word is used in speaking of the temporary *awakenings* of our Lord's miracles; as, for instance, in referring to the awakening of Lazarus (John 12:1, 9, 17), of Jairus' daughter (Mark 5:41) and of the son of the widow of Nain (Luke 7:14). This word is also used without reference to dead people: for instance, when our Lord was asleep during the storm on the lake—the disciples *"awoke* [*egeiro*] him" and "he *arose* [*egeiro*] and rebuked the winds." (Matt. 8:25, 26) "It is high time to *awake* [*egeiro*] out of sleep," the Apostle urges. (Rom. 13:11) And again he says, "Awake [*egeiro*] thou that sleepest" (Eph. 5:14), referring to the thoughtless. These comments apply also to the word *anistemi* frequently rendered *arise, arose*, etc., but never rendered resurrection.

But not so with the word *anastasis* (resurrection). It is never used except with reference to the *raising up* of dead beings, souls. And we hold that its use agrees in every instance with the thought of a *full* raising all the way *up* to perfection (and that it never refers to a mere reanimation or awakening) except it be in *one* instance out of the forty-three above noted. That one instance is in Heb. 11:35, where *anastasis* occurs twice, rendered *raised to life again* and *resurrection*. The first of these is generally understood to refer to the re-awakening of two children, by Elijah and Elisha; but we believe that had he referred to these the holy Spirit would have guided the Apostle to the use of the word *egeiro* as in the case of Jairus' daughter and the others awakened by our Lord. We prefer, therefore, to understand the word *anastasis* here the same as in the other forty-two uses of the word—a full raising up to perfection—and hence must suppose that the Apostle means that certain women, although not sharers in the battles, were sharers in the losses and in the *faith*—their faith in God's promises permitting them to look into the future and to trust God for the resurrection of their dead ones; indeed, to sorrow not as others who have no such hope. This view finds support also in verse 39: "These all, whose *faith* was attested, did not obtain the promised blessing, God having provided a superior portion for *us* [the bride, the body of Christ], that *they* without us might not be made perfect."

Finally, dear readers, let us remember that the reward, "Well done!" and the chief resurrection are not for those who have a clear knowledge and strong faith, merely, but for those who through their knowledge and faith become *"overcomers"* in deed and in truth. But the more clearly we see that a full, complete resurrection of being is freely provided for all of Adam's race in our great Redeemer's sacrifice, the more we can appreciate that sacrifice and the more we should love and esteem both the Giver and the Gift. And the more clearly we see that the attainment of the spiritual *plane* of perfect being, to which believers during this Gospel age have been called, is dependent on three things—(1) *begetting* of the spirit, under the sanctifying power of the word of his grace, (2) *quickening* to activity in God's service and to self-sacrifice by a still fuller appreciation and under the same sanctifying influences of the same spirit of the truth, and (3) *a resurrection-birth* to the perfection of the new nature to which we were begotten and quickened—the more grace it will give us in considering what manner of persons we should be, as copies of our Redeemer, if we would make our calling and election sure. And the more clearly we see that a *trial* or judgment in the present life is essential to a part in the chief resurrection, the more reasonable it will appear that all of the world, who during the next age will be granted an opportunity for everlasting life under perfect conditions, must have a trial or judgment, and that therefore the period of Christ's reign is the thousand-year judgment-day and that a judgment-resurrection will progress therein—the willing and obedient obtaining perfection and life at its close, the disobedient, rejecting that gracious provision, being then "destroyed from among the people."—Acts 3:23.

Let us who have been begotten of the Spirit, with the great Apostle, count all other prizes but as loss and dross that we may win Christ—win a membership in that glorious body—and be found in him; if by any means (by fellowship in his sufferings) we may obtain a share in *his* resurrection—*the* resurrection.—Phil. 3:8.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

Mexico.

The following letter, received by Brother Fuller, was recently sent us, and is of special interest as indicating the progress of the truth in Mexico:

My Dear Sir and Brother—I have again to tender you my best thanks for your kind attention in sending me a number of *Zion's Watch Tower"* and *"Thy Word Is Truth,"* which I received a few days ago. I read *"The Plan of the Ages"* with very great interest and pleasure; for it has confirmed many ideas I already possessed, and developed others which were latent and vague in my mind. I am happy and thankful to say that since my early youth I was enabled to acquire, through God's grace and my dear father's instrumentality, much knowledge, which gave me much higher ideas of the Almighty's wisdom, justice and mercy than are generally possessed by nominal Christians. *"The Plan of the Ages"* did not come to me, therefore, as a revelation, but as a joy-giving confirmation of ideas I had already acquired. To a dear friend of mine, however, it has been a source of new light and of much comfort. He is delighted with it and wishes to write to you on the subject.

I enclose five dollars. Kindly take out one year's subscription for me to *Zion's Watch Tower,"* and for the remainder send me as many of the three volumes of *"Millennial Dawn"* as the money will buy, as I wish to send them to several friends, both here and in Europe. I hope to find in the *"Watch Tower"* articles which may do good in this country if translated and published in Spanish. I might even undertake the translation of the *"Dawns"* if I had the funds to have them published.

I hope you will soon write to me again. Wishing you and yours abundant blessings in the new year, I remain, yours fraternally,

F. DE P. STEPHENSON.

Sing Sing Prison, New York.

GENTLEMEN:—I have pleasure in acknowledging the receipt of three copies of the TOWER, duplicate tracts, etc., for which I have returned thanks to him who bestows every good gift. I desire to say to Brother and Sister R——— that I received much light and strength in coming to the Lord through the aid of *"The Plan of the Ages."* It carries with it a substantial blessing to every reader who is seeking light and truth with a sincere heart. It takes away the hideous thought, that the God of Abraham, Isaac and Jacob is a mon-

ster of cruelty, ignorance and injustice, and reveals instead that he is wisdom, justice and love. Truly the light shines more and more unto the perfect day.

Great and mighty works has he wrought in me, and he is doing the same for others here, all so quietly, yet surely. Through the power of God and the grace of our blessed Lord, I am free from bondage to the old nature. I know and fully realize why the Apostle, with such vehemence, urged upon all to put on the whole armor of God. As a man, I have been exercised until I look upon my past life with shudders of horror.

Again, I bless the Lord that he is no respecter of persons. What he has done for me he is ready and willing to do unto *all* who will *come* to him with a full surrender of soul and body.

I hope to send you shortly the necessary amount for subscription and helps. In the meantime I want you, if you can, to keep an eye on this prison; the Lord is working here.

May the grace and peace of the Lord Jesus Christ be with both of you, with all of your fellow laborers, and with all those who love our blessed Lord in truth and sincerity. Yours in the faith, ———.

Sing Sing Prison, New York.

WATCH TOWER BIBLE AND TRACT SOCIETY:

I received in due course your postal card and tracts, for which I beg to express my thanks. The papers were carefully read, and I am frank to say made clear to me many things which formerly appeared dark and unmeaning. As soon as I possibly can I shall arrange for a regular supply of your semi-monthly WATCH TOWER; and I mean to procure as soon as I can the present volumes of DAWN.

I am fully convinced that my perusal of the first volume of DAWN opened my eyes to the truth. I read the book eagerly, and consulted nearly all the Scripture references as I went along. The result was an awakening. I thought much over it, and perceived at last what it was to walk in the way of life. The Bible became like a new revelation to me. I read it with feelings of delight. It is not now a labor or a duty, as once it was, but I turn to it with eagerness and joy.

There are souls here inquiring for the way of life. I speak of those who, quietly and without intending to inform any one of it, are seeking God. They give evidence of sincerity. These I try to reach, for I consider the soil to be such as will bear fruit. As for the others (the great majority) all that seems possible now is to hope and pray that God will open a way whereby their hearts can be reached. Yours in his name, ———.

New York.

TOWER PUBLISHING COMPANY:

Gentlemen—For enclosure please send me *"The Time Is at Hand"* and the *"Watch Tower,"* commencing with the January number. I have read and studied *"The Plan of the Ages"* until the facts therein stated are perfectly clear to my mind. At first I rebelled against its teachings, could not have it so and would not. Then I said, If this is the truth, I must take it, whether it is palatable or not—like bitter medicine to a sick body—hard to take, but good in its effects. *Truth* is what my sin-sick soul needs; and it shall have it, is the decision of my sanctified will.

I did not intend to write you a letter (nothing but an order), but I know it will cheer you to know that your book has done me good, and that I have lent it to several others, who have read it with benefit.

May God bless the work you are doing, and bring many to the truth as it is in Christ Jesus our Lord, is my prayer. Yours respectfully, A. WHITE.

As an illustration of the text, "The entrance of thy truth giveth light," we subjoin extracts from four letters received within five weeks from a brother in Iowa. Each letter represents a growth in knowledge and love and zeal.

This shows what two tracts may do, under God's blessing, when put into good hands.

TOWER BIBLE AND TRACT SOCIETY:—I hereby acknowledge the receipt of your tracts, *"The World Is Truth"* and *"The Wonderful Story."* I read them over with interest and benefit; and now, according to your offer, I send for tract No. 12 and any other you may be pleased to send. At first reading of *"An Answer to Ingersoll"* I thought it too liberal, but on reading *"Pulpit Infidelity"* I apologize for any uncharitable thoughts I might have entertained. I am a learner, and anything that will teach without injury I want: others I do not want.

* * *

Thanks for samples of ZION'S WATCH TOWER received. At first I suspected a snare, and was ready at the first appearance of the cloven hoof or wolf in sheep's clothing to "flee away;" for nowadays we have to watch. But I keep in mind that as I am Christ's, no man is able to "pluck me out of my Father's hand." So I send you $1.00 for the three volumes of MILLENNIAL DAWN and tracts. Have read the February TOWER; and, though on first reading its doctrine seemed strange, I find that it clears up many passages of Scripture hitherto not understood.

* * *

I hereby acknowledge the receipt of the DAWNS. I do not know how to express myself—I am so delighted with them and your other publications. It was really providential that I saw your tract, *"The Wages of Sin."* First I thought it was too universalistic; then I thought it was too purgatorial; and I did not know what to do until my regular Bible lesson (Ezek. 16:44-45) confirmed the tract. I find it is just like Christ Jesus to be—just to all men. Oh! praise his name! the Scriptures began to unfold to my poor, benighted mind. I know what it is to fellowship with him in joy and pleasure, and am learning (slowly, to be sure) to suffer with him; and know that I am accepted in the Beloved. I stand alone in my community, but I cease not to do the work he has appointed me, nor will I.

* * *

I have read the three DAWNS critically as I can, and I must say they have to a great extent revolutionized me; and, though your DAWNS struck me a little contrary at first, I soon got righted. Oh, the blessedness of this truth! He has led me in a way I know not, but he doeth all things well. I have fought a good fight up to the present time and have the armor on awaiting his orders.

You may be and probably are spoken against; but I am with you—not that I have hastily adopted these teachings, but I was ready for the DAWNS. I did not know what I wanted, but they filled the aching void.

I have since shown my faith by my works, by handing in my resignation to the church to which I belonged, and am now free. I want your prayers for me, that I may see you at the marriage of the Lamb. ISAAC HAMPTON.

* * *

New York.

DEAR BROTHER RUSSELL:—Some time since I bought MILLENNIAL DAWN of one of your colporteurs, and have given the three volumes a careful reading; and, though your ideas are somewhat different from my own, yet I feel drawn towards you, as one after my own heart. For many years past I have been making myself ready for the appearing of the glorious Bridegroom, having been connected with those expecting his soon appearing since 1842.

While I have been a believer in restitution and in the reign of Jesus and his bride over the restored earth, I have not attached such importance to the ransom price paid by the blessed Redeemer for all mankind as I ought to have done. Truly, it is the goodness of God that should lead men to repentance, and not his supposed wrath.

Dear brother, everything I have is on the altar, and has been since I was called out, seventy-three years ago. I still hold myself ready to do my blessed Master's will, to follow him through evil as well as good report, and to say at all times, "Not my will, but thine be done." Your brother in hope,

DANIEL PERINE.

TREASURES IN HEAVEN

Since we have become new creatures in Christ we are finding new treasures—treasures of divine knowledge which will never pass away, treasures of experience and wisdom developing in us what the Lord recognizes as precious graces of character, treasures of good works that shall not be forgotten when the day of final reckoning shall make them manifest, and treasures of heavenly friendships that shall never be severed while the years of eternity roll.

Oh, what joy there will be in heaven when we find our treasures there, all safely kept where moth and rust could not corrupt and where thieves could not break through and steal.

When the heavenly Banker says, "Well done, good and faithful servant," and the treasure of heavenly approval and love and commendation sinks down deep in our enraptured hearts, tell me, will we not feel that the measure of joy which began even here and was numbered among our choicest treasures has there gained compound interest? And when a

precious saint then glorified greets us with tender, grateful love, saying, You helped me hither, or You recovered me from falling when my feet had well nigh slipped; and when another and another of these treasures throng about us to bid us welcome to their midst, will we not indeed rejoice over the investment of toil or care or effort of any kind which has brought such results?

Besides the treasures of friendship which will never die, there will be treasures of love that will never grow old, treasures of esteem for the sake of our work and personal sacrificing that will never be forgotten, treasures of experience that will serve us eternally, treasures of wisdom that will enrich us forever, treasures of divine approval that will wreath a halo of glory around us which shall never pale, and treasures of glory, honor and immortality beyond our present powers to fully appreciate.

Let us heed the Master's words—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."—Matt. 6:19-21.

MRS. C. T. RUSSELL.

PROTESTANT ENGLAND

The following we take from a recent number of the *Pall Mall Gazette:*—"For the first time for 334 years, or at any rate since the Reformation, the Mayor and corporation of Southampton [England], on Sunday morning, in their official robes, and attended by the mace bearers and borough police, attended divine service at St. Joseph's Roman Catholic Church. The occasion was made a great festival, and Mozart's Seventh Mass was sung to the accompaniment of a string band. . . . . In the course of his sermon Canon Scannell said that that day was the highest and most beautiful day for Southampton after the last three hundred years of estrangement and mismanagement. There had been no brighter day than that in his life, which had brought them together for the first time for three centuries. That day had been approaching for the last twenty years. Some of his best friends had been Protestants, and he felt happy that that day had come which had brought them together. At the close the civic body was escorted from the church by the canon, the officiating priests, acolytes, and choir in the vestments, carrying the candles, crosses, banners, etc., and the procession was watched by thousands of people. It is, perhaps, worthy of note that not one member of the corporation is a Roman Catholic, and the Southampton corporation are said to be the first public body in the country to officially attend a Roman Catholic Church in this way."

And thus it is that Roman Catholic influence is increasing. Poor, weak-kneed, short-sighted Protestantism, which has ceased to protest!

ISRAEL RETURNING TO THE HOLY LAND

"There are now over 100,000 Jews in the Holy Land. The Jewish population there is larger than it has been at any time since the end of the first century of the Christian era. Nearly four-fifths of them have gone thither from other countries within the last few years, and they have been going thither this year more steadily than ever before. In former times only a small number of Jews were permitted to live in the country, but the restrictions upon their settlement in it and upon their ownership of land have been removed, and they are now at liberty to re-people it and take possession of it. The number of Jews who have returned to Palestine during the dozen years in which they have been free to enter has been greater than the number who returned after the Babylonian captivity, twenty-four centuries ago.

"In the city of Jerusalem itself, according to a report of the British Consul there, the Jewish population is now fully 40,000, and a large part of the real estate in and around the city is in Jewish hands. The number of synagogues, schools of learning, hospitals, and other public institutions is constantly increasing, the water system has been improved, new streets have been opened beyond the walls, telegraphs and electric lights have been introduced, several factories have been set up, and the new railway to Jaffa has already stimulated the activity of the population in various ways. 'Palestine will soon be ready for the Jewish race,' says Rev. Dr. Kelt, of the Episcopal Church of Jerusalem, in a letter to the *London Times*.

"The reports from the northern part of Palestine are favorable. There is activity at Acre and along the route to Damascus. The wheat raisers there are rejoicing in the prospect of finding markets for their crops; so are the raisers of olives and other fruits. The soil in that region is well adapted to the growth of cotton.

"A number of important public works have been undertaken in various parts of the country between the river Jordan and the Mediterranean; and we hear of yet other projects in which the Hebrew capitalists of England and France are prepared to invest all the money that may be needed.

"It will undoubtedly take a long time to regenerate Palestine, but we infer from the news received from Jerusalem that the work of regeneration has been begun. It must take a good many years to give the predominance to the Jewish element in Palestine; but if the number of Jews there should increase for the next ten years at the rate at which it has increased during the last ten years, the Jewish population in the Holy Land will run over a million very soon after the opening of the twentieth century.

"The shutting out from this country of the Jewish as well as other European immigrants, has already had an influence upon the Palestinian movement."—*New York Sun.*

VOL. XIV ALLEGHENY, PA., APRIL 15, 1893 No. 8

"THE WORD WAS A GOD"

"In the beginning was the Logos, and the Logos was with *the* God, and the Logos was *a* God. The same was in the beginning with *the* God. All things were made by him [the Logos], and without him was not anything made that was made."—John 1:1-3.

The Apostle gives us in these words a brief statement of our great Redeemer's pre-human history. We adopt the word Logos as one of our Lord's many names. Dr. Adam Clarke also advocates its use in this manner, saying, "This term [Logos] should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellative of the Saviour of the world was descriptive of some excellence in his *person, nature* or work, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him."

Another difference, between the above translation and the common version, is the addition of the italicized words *a* and *the*. These are supplied in order to give the reader the true sense of the Greek text, in which the presence or absence of the Greek article is very important. In the above translation *the* represents the article, while *a* shows that the article is lacking.

With this translation verified and appreciated (as can be done by consulting any Greek Testament or any Greek scholar), these verses, long doubtful and obscure to so many, become luminous. In them John tells the same story that our Lord tells us over and over again (See Rev. 1:8, 11, 17; 2:8; 3:14; 21:6; 22-13), that he is the beginning and the ending, the first and the last, of the creation of God.

The Apostle Paul adds his testimony in the same line, saying, He "is the image of the invisible God, the first-born of all creation: for by him were all things created. . . . All things were created by him and for him." (Col. 1:15) The heavenly Father had no beginning, but is from everlasting to everlasting the same. Our Lord's great honor is shown in that he was not only the *first* of God's creation but the *last*. From this we are to understand that the great Jehovah did not directly employ his own power in creating either men or angels; but that he delegated his power to his *Only*-begotten Son—using him as his honored agent and representative in every case—in every respect giving him the pre-eminence over all others; second only to himself.

THE ALMIGHTY

But although our Redeemer had always occupied the place of honor in the heavenly courts, it was not until his faithful obedience to the Father had been tested to the extent of his changing nature to that of man, and then giving himself as fallen man's *ransom*, that he received his present unexcellable

glory and honor. It is since his resurrection that the message has gone forth—"All power in heaven and in earth *is given* unto me." (Matt. 28:18) Consequently it is only since then that he could be called the Almighty (as in Rev. 1:8). The heavenly Father has always been almighty, and this *all-power* or *all-might* was never *given* to him, but was his eternal possession. But now that he has *given* the same power to his Only-begotten and well-pleasing Son, our Saviour, both we and angels delight to know it, and delight to honor him whom the Father has so highly honored, and whom he has instructed us to honor, saying: "That all should honor the Son, even as they honor the Father."

The reasons leading up to our Lord's present great exaltation are clearly stated by the Apostle, as examined below.

ROBBERY TO BE EQUAL TO GOD

The Apostle's words in Phillipians 2:6 have (by a bad translation, at the hands of those whose judgments were warped by an erroneous view) been turned about and made to say the very reverse of what he intended.

The Apostle is showing Christ's faithfulness or loyalty and obedience to the Father. Not satisfied with referring to his earthly course, he goes back of it to the time when our Lord was a spirit being, before he humbled himself by his translation or change of nature to a lower one,—from spiritual to human nature. The Apostle seems to have had Satan's course in his mind,—contrasting his wrong course and its end with Christ's proper course and its glorious results. Satan did not hesitate to rob God of his glory, saying, "I will ascend above the stars [above the other bright ones of the angelic host—I will be a leader, a chief], I will be like the Most High" [I will pose as *another* potentate a rival and peer of Jehovah]. (Isa. 14:14) But, says the Apostle, Christ, when a spirit being in God's form, thought not of robbery to be God's equal, "but [on the contrary, in obedience to the Father's plan] stripped himself [of the glory and dignity already enjoyed], taking a bond-servant's form, being made in the likeness of men. And [afterward], being in the likeness of men ["made flesh"—Jno. 1:14], he [still further, and in harmony with the same obedient spirit] humbled himself, becoming obedient unto death, [and, yet more humiliating] even the death of the cross. *Therefore* [because he did not attempt to usurp, but on the contrary was humble] God hath supremely exalted him, and given to him a name [honor, title, dignity] above every [other] name."

What a wonderful contrast! Satan, who attempted to rob God of his honor and station, is cast out, and will ultimately be destroyed. Christ, who humbled himself in every sense of the word, has been exalted to the very position which Satan coveted. And the Apostle recounts this matter in order to enforce upon all followers of Christ that, like their Master, they should be humble and unassuming—humbling themselves that they, too, may be exalted in due time.—See the context: verses 3-5.

THE GODHEAD

The word *Godhead* occurs three times in the Scriptures—Acts 17:29; Rom. 1:20; Col. 2:9. It is a meaningless word, and merely a bad translation. It should be rendered *Divinity* or *Deity*, and then would be intelligible.

MIGHTY GOD, EVERLASTING FATHER

These are among the great titles of our glorified Lord, predicted through Isaiah—9:6.

In our issue of June, 1892, in which this subject was much more thoroughly examined, we showed the meaning of the word "God" to be *mighty one*. We gave instances in which this same word (in Hebrew, *El* and *Elohim*) is used when referring to *great* men and angels. Our Lord would be reverenced and titled Very Mighty or Very Great.

The signification of the title, "Everlasting Father" or Father Forever, is seen when we remember that the special meaning of *father* is *life-giver*. Jehovah is the Life-giver of all creatures in the sense that he is the fountain from which all life originally proceeded. But after man had forfeited his God-given privilege, by disobedience, he needed a new life. And Jehovah sent forth his *Only*-begotten Son, to become man's Life-giver, by redeeming man's life with his own and then giving the new life to whoever will accept it under the terms of the New Covenant, which he mediated.

Since all of our race have thus been redeemed, and restitution to human perfection is thus provided for all, through this Life-giver, he will be known to the redeemed world as their Father Forever, the one through whom their redeemed, restitution life was obtained. The propriety of this is evident when it is remembered that the restitution life which our Lord will give the world was *purchased* by him with his own precious [life] blood.

The "little flock" now being selected as "members of his body," his "bride," would also have been of this class of *children of Christ*, were it not for their high-calling to become his "brethren," "body" or "bride," and to experience the change of nature which this calling implies and necessitates. To fit these for their "high-calling," they are begotten *again* (from the restitution-life hopes obtained through faith in Christ), to the divine nature. (2 Pet. 1:4) This divine nature was not purchased by our Lord Jesus; hence he is not the father or giver of it. Jehovah alone gives it: hence the Apostle declares, "The God and Father of our Lord Jesus Christ hath begotten us." and Christ is "not ashamed to call them brethren."

JEWISH RIOTS IN RUSSIA

A St. Petersburg dispatch, dated March 24, announces a peculiar riot. It says: "For the first time in the remembrance of Russia, Hebrews have assumed the role of rioters—in the town of Jarnitz.

"The Hebrews residing in that part of Russia are, what with their own natural shiftlessness and the various late prohibitive laws which have kept them out of their regular easy and paying businesses, in a somewhat precarious condition anyway nowadays. They live mostly a from-hand-to-mouth existence, and have nothing to fall back upon in case of need. The late failure of the crops and the consequent famine have, therefore, come down with crushing force upon them, and their sufferings have been terrible. On top of this the winter has been extremely cold, and this suffering has been added to the others. At last the cold, hunger and need drove the poor inhabitants of the above mentioned town of Jarnitz, which may be taken as a sample of all the other towns of that region, to an extreme step.

"On an appointed Saturday all the sufferers arranged to meet for a general consultation in the local synagogue. Once assembled there, for a long time they discussed their troubles and sought for some remedy. No one could suggest any remedy. At last it was decided that the local rich Hebrews had not done their duty and to make an appeal to them. The rich ones refused to pay any attention to the deputation, and ordered them away.

"The result of this cold-blooded repulsion was almost electrical on the crowd. As one man they threw themselves into a street-riot. Honor, honesty, safety, all were forgotten under the terrible pangs of hunger and the stinging realization of the heartlessness of their co-religionists.

"The riot lasted for five hours and was aimed exclusively at the houses of the rich. Windows and doors were broken in, all that could be was carried off, the rest destroyed. Nothing that could possibly be made away with was left.

"Meanwhile the police had taken the alarm, but could at first do nothing in the face of the immense crowd. When, at last, help had arrived, the riot was nearly over. The Chief of Police was then about to take extreme measures and vowed to bring all the offenders to justice. When, however, upon investigation, he learned all the particulars, and that three Hebrews had died that same day from hunger, he decided that no further action was advisable in the matter. Not only that, but he himself started a subscription for the sufferers."

CHURCH STATISTICS OF THE U. S.

Dr. Carroll, Superintendent of religious statistics of the last census, presents some interesting facts. The membership of the Presbyterian, the Methodist Episcopal, the Reformed, the German Reformed, the Lutheran, the Congregational, the Disciples, the Roman Catholic and the Jewish churches shows a total of 12,487,382; while of this total the Roman Catholics are accredited with 6,250,045, or more than one-half. These are the figures given by *The Christian at Work*.

THE OUTLOOK

The *Christian Union* for April 1st, in the "Outlook," says, after speaking of the bitter opposition, by a member of the German Reichstag, to the Jews: "There are many indications that the anti-Semitic feeling in Germany is spreading."

The same journal, speaking of affairs in Belgium—the working classes demanding universal suffrage—says, "In the event of a failure to make that concession, very serious industrial disturbances will undoubtedly take place."

THE RACE IN ADAM

"Ye shall not surely die."—*Satan*—Gen. 3:4.

God's blessing upon his prime agents, in his purpose of peopling the earth—"Be fruitful and multiply"—embraces in it the full power and authority of the agents to bring forth the race entrusted to them.

God's purpose did not contemplate a *dead* race, but he had made bountiful provisions for the happiness of a race of perfect beings, reflecting moral and intellectual qualities the exact counterparts of his own; and while he well knew and had arranged for all possible contingencies, he did not *design* them. He could not *design* or "do evil that good might come." In his purpose the race was already *alive*, and hence *alive* in the agents prepared and empowered through his blessing.

This recognition of things that are not (yet) is lawful and right in view of the certainty of the agents employed and the steadfastness of purpose in him who "worketh all things after the counsel of his will" and according to his own purposes.

Contending for change of forms of Scriptural expressions upon the grounds of grammatical construction cannot affect the recorded condition and facts of experience.

To say that "*By* Adam all die" does not change the relationship nor responsibility of Adam—Levi is said to have paid tithes to Melchisedec while yet *in* the loins of his father. (Heb. 7:10) The case is not altered whether we say the tithes were paid *by* Abraham or *in* Abraham. Adam, then, did not represent a *dead* race, neither was he *on trial* for a *dead* race; but he certainly did stand for and represent a *living* race. God's purposes were centered here. Outside of Adam God had made no provision, unless as contingencies should arise to make them necessary for the completion of his benevolent plans. In Adam were wrapped the destinies of the race; from him it should inherit life, and that life was *in him*, so that, instead of not living *in* him, mankind had no other source of existence; and when the hour of Adam's testing came, the crisis of the race had come, and the fatal sequence is that he entailed *death* upon mankind instead of any right to life. Thus *by* Adam all die, while yet *in* him, for none had yet been born when he fell under condemnation. The sentence was pronounced, and its justice is open to the investigation of all intelligences; and the very throne of Jehovah depends upon its being found "true and righteous altogether."

Thus we see that the race never had *life:* its inheritance was *death;* for a condemned thing is already *dead* and can only resolve to "dust as it was." Evolution upwards, or out of death, is wholly impossible; for there is nothing left. The "dying now" is not "*a double infliction* of the penalty," but a carrying out of the sentence—*destruction.*

There is no hope but in a Ransom—*a man's life for a man's life.* That only can remove the legal hindrance and permit the call, "Return, ye children of men," without impugning the exact justice of the penalty.

Thus we see that Satan can devise no scheme offering hope for man except it be upon his prolific lie. And so we find this according to the latest deduction (erroneously drawn from Scripture statements of God's designs and foreknowledge) to be as follows: "Hence death as a result of sin could not have been, either in *fact or design*, more than *temporary.* The wages of sin is death—looking forward to deliverance—eternal life!" In other words, "Ye shall not *surely* die."

Good men of all ages have conceived of deliverance upon reasonable hopes within their experience and conceptions of God, having no grounds for a formulated theory save the one that makes God a liar; but how much severer ought our judgment to be, if we, after seeing God in the amazing revelations of himself, should *wilfully* reject the only basis and means of the designed and soon to be accomplished deliverance, and insist upon the same errors!

H. L. Gillis.

JUDGE NOT

Judge not; the workings of the brain
And of the heart thou can'st not see;
What looks to thy dim eye a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou would'st only faint and yield.

The look, the air, that frets thy sight,
May be a token that below
The soul had closed in deadly fight
With some internal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee, shuddering, on thy face.

The fall thou darest to despise:
May be the angel's slackened hand
Has suffered it that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days.

—*Selected.*

SELF-EXAMINATION

In 2 Cor. 13:5, Paul says, "Try your own selves whether ye be in the faith; prove your own selves. Or know ye not, your own selves, that Jesus Christ is in you, except ye be reprobates?" The context apparently shows that the Corinthians had accused Paul of having no influence over them for good, and his ministry as being weak and insignificant. Paul replies by telling them to look at their present condition as compared with their past, see the change that has taken place in their lives, see the possession they now have, and in the light of these things let them say whether his influence over them has been for good or not, or if his ministry is weak and insignificant. Again, in 1 Cor. 11:28, the same Apostle says, "Let a man examine himself." But in this Paul means only to interpose a caution to prepare the receiver to eat the Lord's supper worthily.

It is impossible to know ourselves by looking at the present. We only partly know ourselves as we see our life in the past. Every day our actions surprise us, and frequently we find that we have done the very thing we never thought we would do. I suppose Abraham did not really know the strength of his faith till called upon to sacrifice Isaac. In the light of that trial he could estimate the real strength of his faith. In the shortness of memory we fail to profit by past mistakes. In every action of ours there are so many details giving rise to so many causes of actions which may differ in each action, thus making it impossible for us to judge truly of our own condition. The Greeks had a favorite motto among their philosophers, "Know thyself"; but by this they did not mean to teach that by merely looking into their own actions they came to understand their own character and became able to estimate their real worth, but rather that each one should examine the basis and facts of his philosophy for himself, and not be content to receive them second-hand. Then, again, many people do not grow better from rigid self-introspection. The bad only see good and excuses for the evil in their lives. The good only see evil in theirs, and sadden their lives by deploring it. One of the saintliest women I ever knew, and whom all reverenced, began to direct her attention to her own life, to examine it, to search it, and to question whether she did truly believe or not, till in a few months she concluded she had no faith, that her life was full of evil deeds, that she was unsaved and had no hope, and that there was none for her; and in this state she lives today.

We make a distinction between *heart*-searching and *life*-searching, which many fail to make. Our hearts, that is our *wills*, should be perfect; but our lives cannot be perfect, because "we have this treasure [our new wills or new hearts] in earthen vessels [in imperfect bodies]." He, therefore, who judges of his acceptableness with God by judging of his perfection or imperfection in thought, word and deed, must condemn himself, if he be honest and if he have a proper estimate of perfection in these respects. But he that judges his *heart*, his motives, his will, his intentions, should always be able to find it *true* to the Lord,—however much his life may come short of his new will,—the mind of Christ begotten in him by the exceeding great and precious promises of God's Word.

We are not merely to ask ourselves whether we love God, but also whether our love takes the practical form of *willing* and *trying* to *serve* God. This, his Word indicates, is the real

test;—not what we *succeed* in doing, but what we honestly and earnestly *try* to do.

The mother never questions whether she loves her children or not, but shows her love by her services; the industrious man never stops to wonder if he is industrious. Christ says, He that heareth my words and doeth them, he it is that loveth me.

We can know our hearts only as God, who sits as a refiner of gold, tries us: under the hand of his proving we learn to know ourselves. God does the searching to see if there be any evil way in us. He searches, tries and proves us, and not we our own hearts. The Christian only grows Godlike, strong in faith and hope, as he learns to look away from himself to the Son of Man. It is said that one of the gifted painters of the world stood before the masterpiece of the greatest genius of the age. This he never hoped to rival, nor even to equal, yet the infinite superiority did not rush him, nor cause him to despair. He saw realized those conceptions that had long floated vaguely before him in unsubstantial form; in every line and touch he felt a spirit immeasurably superior. As he stood gazing at it his heart swelled with emotion, his feelings became elevated, and he turned away exclaiming, "And I, too, am a painter." Let the hesitating believer look on Christ, the embodiment of the highest and holiest of all conceptions, till his heart can feel his spirit and touch, then he can turn to the world, believing and declaring, "I, too, am a Christian."—*Selected.*

SOLOMON AND HIS WRITINGS—PROVERBS, ECCLESIASTES AND SOLOMON'S SONG

These three productions come down to us from Jewish archives of sacred religious literature; and, notwithstanding the imperfections of the writer, they come with clear indications of divine supervision and inditement. The wisdom expressed is above that which is natural to our fallen humanity. It is not necessary to the reverent study of the moral philosophy therein set forth that we should either forget or ignore the defective moral character of Solomon; for even the story of his life with its checkered manifestations of virtue and vice is no inconsiderable part of the lesson of these books.

In 1 Kings 3:11, 12 we have the assurance of the divine inspiration of the wisdom of Solomon: "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment, *behold, I have done according to thy word.* Lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee." But while we recognize and duly appreciate the wisdom of Solomon, we also mark his typical character, and perceive that only as a type of Christ could the fulness of the promise belong, of wisdom and riches superior to any preceding or succeeding him. In this light the statement of our Lord (Matt. 12:42) —"A greater than Solomon is here"—is in perfect harmony with 1 Kings 3:12. His peaceful and prosperous reign, his famed wisdom and his marvelous wealth and glory were typical of the Millennial reign of Christ, though it all falls far short of the glory of the antitype—as types always do. As a type, the peace of his reign in contrast with the warlike reign of his father David is strikingly similar to the predicted peace of Christ's reign in contrast with the turmoil and war and confusion of the Gospel age which precedes and prepares the way for the reign of his Son and for the building and establishment of the glorious temple of God, whose living stones are now being made ready, even as David similarly prepared the materials with which Solomon built the typical temple.

The Song of Solomon, though in the form of an oriental love song, is really an allegorical representation of the mutual love of Christ and the church.

The Book of Ecclesiastes seems to have been written in later life, when the heart had grown sick with excess of sensuous pleasures and the lack of the real happiness which comes from a close and perfect walk with God, when he turned from all his riches and honors with the sad refrain, "Vanity of vanities, all is vanity." From his own experience he proves the truth of his theme, and counsels to others a different course from that which he himself had pursued, saying, "Remember thy Creator in the days of thy youth. . . . Fear God and keep his commandments; for this is the whole duty of man."—Eccl. 12:1, 13.

The Book of Proverbs was probably the latest production of Solomon, when not only the promised wisdom from above, but also an experience gained under very peculiar and varied circumstances found expression in numerous concise and pithy sayings for the guidance and instruction of all who would live godly. These are frequently quoted and referred to in the New Testament.

ROMANIST DESIGNS ON AMERICAN CITIES

BY C. CHINIQUY, A FORMER ROMAN CATHOLIC PRIEST.

When, in 1852, it became evident that my plan of forming a colony of French Canadians on the fertile plains of Illinois was to be a success, D'Arcy McGee, then editor of the *Freeman's Journal*, the official paper of the Bishop of New York, wrote me to know my views, and he determined immediately to put himself at the head of a similar enterprise in favor of the Irish Roman Catholics. He published long and able articles to show how the Irish people, with few exceptions, were demoralized and kept down in the cities, and how they would soon be raised to the top if they could be induced to exchange city grog-shops and saloons for the rich lands of the West. Through his influence a large assembly, principally composed of Irish priests, to which I was invited, met at Buffalo in the Spring of 1853. But what was his disappointment when he saw that the greater part of these priests were sent by the bishops of New York, Albany, Boston, etc., to oppose and defeat his plans! He vainly spoke with the most burning eloquence for the support of his pet scheme. The majority of the priests coldly answered him in the name of their bishops: "We are determined, like you, to take possession of the United States and rule them; but we cannot do that except by acting secretly, and by using the utmost wisdom. If our plans were known, they would certainly be defeated. What does a skilful general do when he wants to conquer a country? Does he scatter his soldiers over the farm lands and spend their time and energies in plowing the fields and sowing the grain? No. He keeps them well united around his banners, and marches at their head to the conquest of the strongholds. He subdues the large cities one after the other; he pulls down the high towers and the citadels which he meets on his way. Then the farming countries are conquered and become the price of his victory without moving a finger. So it is with us. Silently and patiently we must mass our Irish Roman Catholics in the great cities of the United States. Let us remember that in this country the vote of one of our poorest journeymen, covered with rags, has as much weight in the scale of power as the vote of the millionaire Astor; and that if we have two votes against the millionaire's one, he becomes as powerless as an oyster. Then let us multiply our voters, let us call on poor but faithful Irish Catholics, and gather them from the far corners of the world into the very hearts of those proud citadels which the Yankees are so proudly building up under the name of New York, Boston, Chicago, Albany, Buffalo, Troy, etc. Under the shadows of those great cities the Americans consider themselves as a giant and an unconquerable race. They look upon the Irish Catholic with the utmost contempt, as only fit to dig their canals, sweep their streets, or humbly cook their meals in their kitchen. Let no one awake these sleeping lions today; let us pray God that they may sleep and dream their sweet dreams a few years more. How sad will be their awakening when, with our outnumbering votes, we will turn them out, and forever, from every position of power, honor and profit! What will these hypocrite sons and daughters of the fanatical Pilgrim Fathers say when not a single judge, not a single school-teacher, not even a single policeman will be elected if he be not a devoted Irish Catholic? What will those so-called giants think and say of their unsurpassed ability, skill and shrewdness when not a single governor, senator, or member of congress will be elected if he be not sincerely devoted to our Holy Father, the Pope?

"What a sad figure those Protestant Yankees will cut when we will not only elect the President, but fill and command the armies, man the navy, and have the key of the public treasury in our hands! It will then be the time for our devoted Irish Catholics to give up their grog-shops to become the governors and judges of the land. Then our poor and humble Irish mechanics will come out from the damp ditches and the canals to rule the cities in all their departments, from the stately mansion of mayor to the more

humble, though not less noble, position of school-teacher.

"Then, yes, we will rule the United States, and lay them at the feet of the Vicar of Jesus Christ, that he may put an end to their godless system of education, and sweep away those impious laws of liberty of conscience which are an insult to God and man."

D'Arcy McGee was almost alone when the vote was taken.

But the Irish Roman Catholics were taught to consider San Francisco as their "promised land," and the rich inheritance God had in store for them. The consequence is, that when you find only a few American, German and English millionaires in San Francisco, you count more than fifty Irish Catholic millionaires in that city. It is to San Francisco that you must come to have an idea of the number of great and powerful organizations with which the Church of Rome is preparing herself for the impending conflict, through which she hopes to destroy the system of education, and every vestige of liberty and human rights in the United States, as she bravely and publicly announced it not long ago in her most popular organs, the *Catholic World*, of New York, and the *Catholic Review*:—

"The Catholic Church numbers one-third the American population, and if its membership shall increase for the next thirty years as it has for the thirty past, in 1900 Rome will have a majority, and be bound to this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic. The Catholic is to wield his vote for the purpose of securing Roman Catholic ascendency in this country. All legislation must be governed by the will of God, unerringly indicated by the Pope. Education must be controlled by Catholic authorities; and, under education, the opinions of the individual and the utterances of the press are included. Many opinions are to be furnished by the secular arm, under the authority of the church, even to war and bloodshed."—*Catholic World*, July, 1870.

"While a State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church. Protestantism of ever form has not had and never can have any right where Catholicity has triumphed, and therefore we lose the breath we spend in declaiming against bigotry and intolerance and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."—*Catholic Review*, July, 1870.

In order to more easily drill the Irish Catholics, and prepare them for the impending conflict, the Jesuits have organized them into a great number of secret societies.

Almost all these secret associations are military ones. They have their headquarters in San Francisco, but their rank and file are scattered all over the United States, from the Pacific to the Atlantic ocean. They number 700,000 soldiers, who, under the name of United States Volunteer Militia, are officered by the most skilful and able generals of the great Republic.

WISDOM'S WARNING OF PRESENT DANGER

II. QUARTER, LESSON V., APR. 30, PROV. 1:20-33.

Golden Text—"See that ye refuse not him that speaketh." —Heb. 12:25.

"The reverence of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding."

"The reverence of the Lord is the beginning of knowledge, but fools despise wisdom and instruction."—Prov. 9:10; 1-7; Job 28:28; Psa. 111:10.

The Book of Proverbs is a poem, the first nine chapters of which are a discourse on wisdom, which is personified. (The major part of the Book consists of the proverbs of Solomon, some of which—chapters 25-29—were collected and added later by King Hezekiah. Chapters 30 and 31, however, do not claim Solomon for their author.)

It has been inferred that the personification of wisdom in this Book was meant to represent Christ; but when we consider that wisdom is one of the divine attributes, it is evident that wisdom existed even before our Lord Jesus, although he was the beginning of the creation of God, the first born of every creature. But so perfectly did our Lord Jesus exemplify the divine wisdom that it is not at all strange that some have inferred that wisdom, here, personified Christ, instead of recognizing Christ as the personification of that wisdom which from eternity was an attribute of Jehovah. It is described by the Apostle James (3:17) as coming "from above," and as being "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

In contrast with this heavenly wisdom he places what the Apostle Paul (1 Cor. 3:19) calls "the wisdom of this world," which James says "descendeth not from above, but is earthly"; and, worse than that, it is "sensual"; and, worse still, it is "*devilish.*" It is the kind of wisdom which delights in envying and strife and confusion and every evil work. (Jas. 3:14-16) It is the wisdom of selfishness which, regardless of the rights and interests of others, seeks to grasp and hold every thing for self. This kind of wisdom, Paul says, "is foolishness with God; for it is written [Job 5:13], He taketh the wise in their own craftiness."—1 Cor. 3:19.

All of the fallen human nature have more or less of the earthly wisdom of selfishness, which disposition continually gravitates lower and lower unless it is resisted and displaced by the heavenly wisdom whose fruits are love, mercy and truth. This heavenly wisdom, we are told, has its beginning in the reverence of the Lord. That is, we must look away from our own narrow thoughts, plans and schemes and allow our minds to dwell upon the grandeur of God's benevolent, loving and glorious character until a gleam of his glory awakens in us a feeling of admiration, veneration and love, and then of longing to be conformed to his image. And while we, as God's *faithful* children, thus look and hold ourselves in position to receive the impressions from above, the divine likeness is traced upon our hearts, as we study God's revelation; and the heavenly wisdom begins to manifest itself in the peaceable fruits of righteousness.

Those who thus reverence him, the Lord is pleased to recognize as his sons, and to acquaint them with his plans for their salvation through the great redemption which his wisdom provided; and to such the counsels of these Proverbs are addressed, while warnings are given to others. Thus we read—

CHAPTER 1:8, 9—"My son, hear the instruction of thy Father [God], and forsake not the law of thy mother [God's *covenant* of justification and regeneration in which we are begotten to newness of life]: for they shall be an ornament of grace unto thy head, and chains about thy neck." Those only are accounted sons, who are thus begotten of the truth and in covenant with God.

VERSES 10-19. "My son, if sinners entice thee, consent thou not," etc. The counsel here, while it has reference to all enticements of sinners, has special reference to a condition of things which was prophetically foreseen—not necessarily by Solomon, but by the Lord who indited the matter, merely using Solomon as his mouthpiece. The picture drawn corresponds exactly with that condition of things predicted by other prophets, and by the apostles, which was to come to pass in the end or harvest-period of the Gospel age, when great corporations, trusts and monopolies, on the one hand, and unions and labor federations on the other, would offer their enticements to the iniquitous business of shedding innocent blood and fattening on the spoils of the slain.—See Jas. 5:1-6; Mal. 3-5.

These two parties are now addressing everyone: the Capitalistic party addresses its temptations only to those who have money and influence of which they desire to make use; the Labor-Union party addresses all others. But the voice of the Lord, the voice of true Wisdom, says to all God's people: "My son, if sinners entice thee, consent thou not." Both of these parties present *worldly-wise* arguments based on selfishness—opposed to justice as well as to love.

Capitalism says, and truly, "We have the *brains*, but are in the minority: we are prosperous, but less contented than ever. Let us enlarge our ambitions; let us unify our interests so that our rule and prosperity may be prolonged, even though the masses are awaking and may attempt resistance, in this dawn of a new era."

Laborism says, and truly, "If we were ignorant and asleep in the past, we are awake now; if we were contented in the past with less, we are discontented now with more. Let us unite our muscle and skill and squeeze Capitalism into subjection to us; let us appropriate the fruit of their brains."

Both are saying, "Come with us [join our Union or Trust], let us lay wait for blood. [For opportunities to *squeeze the life* out of those under our power: let us make, for instance, a "corner" in wheat; let us buy up all the wheat in the market, fix our own prices and so control the market that we can *financially kill* the small dealers and wring the revenue out of the public—the masses, both rich and poor. Or let us play this game in oil or corn or any other commodity. Or let us make a corner in the skilled-labor market, by getting up a strong Union and ordering a strike; by "boy-

cotting" all who oppose us, and by financially killing fellow-workmen who will not join with us. Let us look out for Number One,—ourselves. Thus both combinations seek to prey upon each other for selfish ends, and generally to the disregard of justice.]. Let us lurk privily for the innocent without cause. [Let us watch for our opportunity to take advantage of their ignorance of our movements, etc. And generally it is the innocent who suffer most from such conspiracies.] Let us swallow them up alive as the grave, and whole as those that go down into the pit. [Present efforts are not for *existence* merely (for all are prosperous as never before), but for control. Capitalism wants full control, and Laborism wants no less. Each would swallow up the smaller of his own kind, and then effectually crush the other. Thus, say they], We shall find all precious substance, we shall fill our houses with spoil. Thus, like ocean wreckers, they would grow rich upon the losses and injuries of others.

"Union" is the watchword of both these great opposing parties. Both sides cry (Verse 14): "Cast in thy lot with us; let us all have one purse" [—let us put our money and skill together; thus only we can succeed, and control the markets, and reap the harvest]. But what saith the Lord?—

"My son, walk not thou in the way with them; refrain thy foot from their path; for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. [Each party can see the devices of the other, and each "snare" and device will be check-mated by the other side; and ultimately each party will become entangled in the snare set for the other. As we read],

"But they [these conspirators] lay wait *for their* [*own*] *blood;* they lurk privily for *their* [*own*] *lives.* So are the ways of every one that is greedy of gain, who taketh away the life [or living] of the owners thereof"—for the time is coming when the overwhelming numbers of those oppressed by these systems will arise in their fury like the raging waves of the sea, and anarchy will prevail—the predicted "time of trouble such as never was since there was a nation." (Dan. 12:1) And who but the blind cannot see this very trend of events today? But who but "the wise" will heed these instructions of the Lord—the instructions of Wisdom?—Dan. 12:10.

"Wisdom [the voice of righteousness and of prudence—the voice of God] crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates, in the city she uttereth her words." This is truer today than at any other time in the world's history. Never before were the obligations of human brotherhood forced upon the attention of all men as they are today; and men are coming *to see,* though they be not free to admit it, that the only solution of the great social problem now before the world is found in the "golden rule."

"We will have to act on that new rule we hear so much talk of in the papers nowadays," said a business man recently to a perplexed associate. "What's that?" said his friend. "The golden rule," he replied, and his friend assented. Yes, the "golden rule" is coming to the front, even in the newspapers, and men are obliged to consider it, whether they are ready to act upon it or not. Thus Wisdom crieth in the streets in the city—everywhere—saying,

Verse 22. "How long, ye simple ones, will ye love simplicity [—will you prefer to remain in ignorance of the just and right ways of the Lord]? and the [proud] scorners delight in their scorning [of justice and truth], and fools hate [that real] knowledge [which cometh from above, preferring the ways of selfishness]?

Verse 23. "Turn you at my reproof." But they will not turn, because, as the Psalmist says (Psa. 2:1-3), they *'imagine a vain thing'*—they "take counsel together against the Lord and against his Anointed [King, who has come to rule in righteousness, and whose presence and power is now *forcing* upon the minds and consciences of men the perplexing questions of this eventful hour, and their only right solution]." However, they will not be permitted to plead the excuse of ignorance of the right ways of the Lord! for the Lord says,—

"Behold, I will pour out [make manifest] my spirit [my disposition] unto you: I will make known my words unto you;"—notwithstanding the fact that they *"hate"* such knowledge.

Verses 24-27 are in exact agreement with the prophecy of Psalm 2:4, 5, showing not only that men will not heed the reproofs and counsels of this hour, but also predicting the disastrous results that will ensue. When the Lord has clearly set before men the momentous issues of this "day of preparation," and they have disregarded them, and scorned the reproofs which the occasional outbreaks of dissatisfaction and discord shall have brought, then he will begin to speak to them in more positive and commanding tones, saying—"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at *your calamity;* I will mock when *your fear* cometh—when your fear cometh as *desolation,* and your destruction cometh *as a whirlwind;* when distress and anguish cometh upon you."

The thoughtful observer of the present social and political aspect of the world can easily see that if the voice of Wisdom and Prudence be not heeded among men the culmination of the present unrest will be a terrific *whirlwind.* (See also Jer. 25:31, 32.) "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he *speak unto them* IN HIS WRATH, and vex them in his sore displeasure."

Verses 28-32. It will not avert the trouble for men to call upon the Lord then. If they despise his counsel and reproofs to such an extent as to make necessary the exhibition of his wrath and righteous indignation for their correction, the Lord will not cease to scourge them because of their crying, but the penalty of their evil courses shall be given in such measures as to make a lasting impression. It will *therefore* be "a time of trouble such as never was since there was a nation"; "no, nor ever shall be" (Dan. 12:1; Matt. 24:21), because so thorough will be the correction that it will never again need to be repeated. "Therefore shall they eat *the fruit of their own way* [for the "whirlwind" of trouble will be the natural result of their selfishness], and be filled [to satisfaction] with *their own devices.* For the turning away of the simple [from their ignorance will be to the earthly wisdom of selfishness and not to the heavenly wisdom with its fruit of love and peace, and will work their injury. It] shall slay them, and the prosperity of fools shall destroy them." Their own feet will be caught in the snares they had set for others. The very fact that, by their selfish, oppressive and unrighteous course, they were able to amass great fortunes will, by inciting the jealousy and hatred of the masses, make them a prey in the time of trouble—special targets for the venomous arrows of hatred.—Jas. 5:1-6.

Verse 33 is a promise in which the few, who are wise enough to heed the instructions of Wisdom, may take comfort, even in the midst of the calamities that shall overwhelm the world. "The Lord knoweth them that are his," and "The angel of the Lord encampeth around about them that are his, and delivereth them."—Psa. 34:7.

The voice of heavenly Wisdom found clear and forcible expression through the lips of our Saviour, who was the personification of God's wisdom as well as of his love. His message was that Love, not Selfishness, should be the rule of life, if true happiness would be obtained. "Whatsoever ye would that men should do to you, do ye even so to them" states this law in practical form. It has sounded down the centuries since, awakening thought and civilization wherever heard. It is the greatest *leveller* and *equalizer;* for it ignores class and caste.

But alas! many respect it merely because it lifts them up; and, when getting up from the slough of despond themselves, they forget to practice this precept toward others who are lower down than they. Thus many have used and are using the precept of Love in a selfish spirit. They desire that those more favored shall exercise this principle of Love toward them, but they will not exercise it themselves toward those above or those below their own social plane.

Only the "little flock" are to any appreciable extent even seeking to obey in spirit this voice of God—this voice of heavenly Wisdom: and these are often misjudged and misunderstood, as was their Lord and Redeemer, by the world in general, whose motive power is Selfishness.

The civilized world stands today in a false position: professing to be Christ's kingdom and to be ruled by his law of Love, it is really the kingdom of the prince of this world—Satan—and operates in general under his law of Selfishness. God will demonstrate this as soon as he has finished the selection of the "bride," the "body" of Christ. He will show the difference between the holding of a truth in unrighteousness and the practice of a truth in its real spirit or intent. The result will be the breaking into pieces of these false kingdoms of Christ (Rev. 19:15), the establishment of the true, spiritual kingdom of Christ, the full enlightenment of all the people and the full establishment of the law of Love, in fact as well as in name.

It is as a means toward this end that God is now permitting the world to run riot in the spirit of this world (Selfishness) that the counsel of heavenly Wisdom may be justified when those moved by earthly wisdom (Selfishness) shall be snared in their own devices.

To his people God saith: "Wait ye upon me [Be patient, Brethren]; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my fierce anger; for all the earth [society] shall be devoured with the fire of my jealousy; and *then* will I turn unto the people a language of sincerity [love will then mean love], and they shall all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9.

THE VALUE OF WISDOM

II. QUARTER, LESSON VI., MAY 7, PROV. 3:11-24.

Golden Text—"Trust in the Lord with all thine heart, and lean not unto thine own understanding."—Prov. 3:5.

With a clear understanding of the purpose of this book, which, as we have seen, is for the moral instruction of all of the children of God (those who are now his children, or those who shall become his children during the Millennial age), there is less necessity for explanation than for careful personal consideration and application. They are certainly worthy to be bound about the neck and written upon the table of the heart.—Verse 3.

VERSES 11, 12 are given an inspired comment in Heb. 12:4-13.

VERSES 13-18 represent the happiness and blessedness of the man that findeth wisdom—not the wisdom of this world which is foolishness with God, and which is earthly, sensual and often devilish (1 Cor. 3:19; Jas. 3:15), but the wisdom of meekness that is from above, and is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (Jas. 3:13, 14, 17) Those who have this kind of wisdom—viz., that attitude of heart and mind which fits us to receive the instruction of the Lord and to profit by it—are sure to get understanding of whatever truth is meat in due season for them. "The wise shall understand." And in the understanding of God's ways there is joy and peace and blessing which the world can neither give nor take away. Verse 18 is a beautiful reference to the restitution to the trees of life and the Edenic bliss, of all who shall *"lay hold upon"* and *"retain"* that heavenly wisdom of meekness and entire submission to the will of God. And truly, "Her ways are ways of pleasantness, and all her paths are peace."

VERSES 19, 20. It was this same kind of wisdom, described above as pure, peaceable, merciful and kind, that actuated God when he established the heavens and founded the earth. And in consequence we see the beautiful harmony of the material universe, and experience the blessings of those beneficent laws of nature so beautifully adapted to our necessities.

VERSES 21-26 are words which we cannot well afford to disregard: "Sound wisdom and discretion" (wise policy) are not only the course to eternal life, but even in the present time they bring grace, the favor of God, and preserve us from fear and from stumbling; and the Lord will keep the feet of all such from being caught in the snares of the adversary.

VERSES 27-30 counsel fair dealing with our fellow-men.

VERSES 31-35 counsel patient waiting for the rewards of righteousness and that we should not envy the wicked who prosper in the ways of oppression.

FRUITS OF WISDOM

II. QUARTER, LESSON VII., MAY 14, PROV. 12:1-15.

Golden Text—"The fruit of the righteous is a tree of life, and he that winneth souls is wise."—Prov. 11:30.

The simple teachings of these proverbs are so plain as to need no explanation; but they are worthy of careful and prayerful pondering. They suggest a series of questions for self-examination which every child of God would do well to propound to himself in the quiet retreat of his accustomed place of prayer. Let him not ask himself, Am I *perfect* in every thought, word and deed, knowing that none of the fallen are so; but let him ask (verse 1), Do I love instruction and knowledge? am I seeking for it daily in the line of God's Word and providences? and am I ready to consider and heed reproof rather than to spurn and resent it? VERSE 2. Are the purposes of my heart all pure and upright, bringing with them a constant sense of the Lord's favor? VERSE 3. Am I rooted and grounded in the principles of righteousness, so that I will not swerve and cannot be moved? VERSE 4. Am I faithfully acting my part in my station in life—in my relationships to my fellow-men and my family?

VERSE 5. Am I keeping a vigilant guard over my thoughts, that they stray not into forbidden paths? VERSE 6. Am I ever ready to defend the righteous against the snares of the wicked? In these days when the wicked are devising perverse doctrines to overthrow the faith of the righteous, am I zealous in my endeavors to establish them in the right ways of the Lord? VERSES 7 and 8 are precious promises to the righteous. VERSE 9. "He that is despised and laboreth for himself is better than he that aimeth after honor and lacketh bread." How true!

VERSE 10. The truly righteous extend their tender mercies to the lower creation, as well as to human kind. VERSE 11. The true child of God is no idler or visionary dreamer. VERSES 12-14. The rewards of virtue and the penalties of wrong-doing are sure to follow, sooner or later, and every act will meet its just deserts in due time.

VERSE 15 cannot be too carefully considered—"The way of a fool is right in his own eyes." Herein is the danger of an evil course: it is deceptive to those who take it: the wrong-doer, having succeeded in justifying himself, finds the downward course smooth and slippery, until the retracing of his steps becomes almost impossible. "But he that hearkeneth unto the counsel of the Lord is wise."

The *Golden Text* is very suggestive. A righteous life may indeed be compared to a tree of life of whose virtues others may partake and live. And blessed are those whose wise and righteous course of life becomes a constant incentive to virtue, winning others away from the path of sin and ungodliness to righteousness, peace, faith and trust in God.

WISDOM OF TEMPERANCE

II. QUARTER, LESSON VIII., MAY 21, PROV. 23:29-35.

Golden Text—"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Prov. 20:1.

Here we have a pen picture of the drunkard, true to life; and those who pursue this folly find themselves finally bound in the galling yoke of a terrible slavery. Would that this curse were banished from every land. And, thank God, the time is not far distant when, under the established kingdom of God, this evil shall be thoroughly and promptly dealt with. No such stumbling stones as enticing saloons will then be permitted to stand in the way to tempt the weak. Gather out the stumbling stones and cast up a highway for the people, says the Prophet (Isa. 62:10); and when this is done not a single evil—licensed or unlicensed—shall be permitted.

But a highway, a broad thoroughfare (the established New Covenant), gently sloping upward to life (for a grand reversal of public sentiment will make the way easy of ascent) will be there; and the ransomed of the Lord (the whole human race) shall go *up* thereon. Every step in this way shall bring its reward of peace and joy: and they shall come to Zion with songs and everlasting joy upon their heads . . . . and sorrow and sighing shall flee away. (Isa. 35:10.) Blessed times of restitution and refreshing! Our hearts sing for joy in anticipation of the nearness of those blessings for all mankind.

A WISE WOMAN

II. QUAR., LESSON IX., MAY 28, PROV. 31:10-31.

Golden Text—"Favor is deceitful, and beauty is a breath: but a woman that reverenceth the Lord, she shall be praised."

This lesson is poorly chosen: it is an ideal woman, pictured by an uninspired pen, which is not at all the present ideal. This is not a part of Solomon's writing, but, as stated in verse 1, was written by King Lemuel. We have no sympathy with the thought that a true wife should purchase fields and plant vineyards (verse 16), spin, weave, even toiling into the night (verses 18, 19), and rising before daylight prepare breakfast (verse 15); and all this while her husband, well fed and well clothed, sits a member of the city councils. —Verse 23.

Energy, economy and forethought are of course commendable in both men and women; and without these no home can be either comfortable or happy. But this is an extreme view.

The *Golden Text* is the best of this lesson; especially the latter clause. The Christian woman, like the Christian man, while careful to be faithful in the duties of home and family will "seek first [chiefly] the kingdom of God and [conformity to] its righteous requirements," making the fields, vineyards, silks and wealth quite secondary considerations. Few, if any, women of the Lord's choice—few of those who will be of his "little flock"—will have all the points of Lemuel's ideal.

King Lemuel's wisdom on strong drink (verses 6 and 7) is also contrary to the true wisdom.

THROUGH FAVOR OF OUR GOD

I'll live because Christ died for me,
And lives again to set me free
From imperfection and from death,
Through favor of our God.

No fear of death can bring me care,
His robe of righteousness I wear;
My sin is covered, praise the Lord,
Through favor of our God.

I've passed from death to newer life,
I'm reckoned with the bride, His wife,
I wait the call to join the feast,
Through favor of our God.

I'll reap with Him while yet I may,
And follow in the narrow way;
From tares I'll separate the wheat
Through favor of our God.

I'll see Him as He is, and reign
With Him till thousand years shall wane,
In giving life to countless dead,
Through favor of our God.

The "little flock," exalted then
With Christ their Head, shall draw all men
To Him, with golden cords of love,
Through favor of our God.

The King's highway of holiness
Will soon be opened up to bless
The human race with lasting life,
Through favor of our God.

The earth like Eden then shall bloom,
And sin and sorrow find no room,
For one and all shall know the Lord,
Through favor of our God.

—Henry Fitch.

Vol. XIV ALLEGHENY, PA., MAY 1, 1893 No. 9

THE TWELVE APOSTLES

THEIR CALLING, OFFICE AND AUTHORITY

"Jesus answered them, Have not I chosen you twelve?"—John 6:70.

Recognizing our Lord Jesus as the divinely appointed and worthy head of the church, which is his body, let us mark with what deep concern and wise forethought he considered all the interests of that body, even to the end of the Gospel age—the period of the church's probation.

Immediately after his forty days of meditation and peculiar temptation in the wilderness, we find our Lord preaching the gospel of the coming kingdom; and from among those who heard him gladly, with hearing of faith, and who became his disciples, he made choice of twelve men to be the apostles of the new dispensation. These were men from the humbler walks of life: Four were fishermen; one was of the despised publicans; the callings of the others are not mentioned.

Concerning this choice of the twelve, we learn that, while under various circumstances the Lord called each individually to forsake all and follow him, which they promptly did, (See Matt. 4:17-22; Mark. 1:16-20; 3:13-19; Luke 5:9-11) there was also a special occasion upon which he dedicated them to their office as apostles. Of this Luke gives an account, saying that prior to this event our Lord withdrew to a mountain to pray—evidently to take counsel of God with reference to the interests of the prospective church; and that he continued all night in prayer—"And when it was day, he called unto him his *disciples* [Greek, *mathetas*, learners or pupils]; and *of them* he chose *twelve*, whom also he named *apostles* [*apostolos*—ones sent forth]."—Luke 6:12, 13. Thus the twelve were marked as a distinct and separate class among the Lord's disciples. Verse 17 also makes the distinction very clear between these twelve and the other disciples.

The other disciples, not so chosen, were also beloved of the Lord, and were doubtless in full sympathy with this appointment, recognizing it as in the interests of the work in general. And in making the choice the Lord doubtless took cognizance, not only of the willingness of heart on the part of these twelve, but also of the circumstances and fitness of the individuals for the pioneer work that was before them. Thus, for instance, when he called the sons of Zebedee to leave all and follow him, he did not call their father. The following was to be, not merely a mental following of his doctrines, etc., but the leaving of business, home, friends, and earthly plans and prospects, etc., to go about with him or under his direction in the work of the Lord.

That our Lord at that time revealed much of the great importance of attaching to his solemn setting apart of the twelve, is not at all probable, as it would have been impossible for them to comprehend it then; but these dear brethren, chosen from the humbler walks of life to be the Lord's special ambassadors, appreciated their privilege, notwithstanding the facts that privation and persecution would certainly be their immediate reward, and that the reward of the future could not then be clearly discerned.

Our Lord's object in selecting the twelve at that time was that he might begin with them a course of instruction and training which would fit them for their future work as apostles; for they did not fully enter upon that work until after the day of Pentecost. After their ordination the twelve were fully under the Lord's direction and much in his company; and they were careful students of his character, his gospel and his methods.

THE COMMISSION OF THE APOSTLES

The commission of the apostles was, in the main, the same as the commission of the Lord and of the whole church. It was to preach the gospel of the Kingdom. (Compare Isaiah 61:1, 2; Luke 4:17-21; Matt. 10:5-8; Mark 3:14, 15; Luke 10:1-17) And to this work they zealously devoted themselves during the time of the Lord's presence with them, as well as subsequently; though we are not informed that their success in the work was any more marked during that time than was that of the seventy whom the Lord also appointed to this ministry, though not to the apostleship. (Luke 10:17) But in addition to this general commission to preach the Gospel of the kingdom, the Lord by and by showed the twelve that he was preparing them for a special work in the future—that they were to be *his witnesses* to bear testimony of him after his death. They must be witnesses, too, upon whom the people could rely as having been with him from the beginning of his ministry, and therefore manifestly acquainted with his doctrine and purpose. (John 15:27; Luke 24:48) And not only so, but these twelve were also chosen to become, under divine providence, the founders and special teachers of the Gospel church, when in due time they should be endued with power from on high.

In other words, our Lord's object in selecting or ordaining these twelve was to so train and empower them, and to so establish their testimony concerning the truth of God, that, through them, such as hunger and thirst after righteousness might be convinced of the truth, and that from among such "a people for his name" (a bride for Christ—a church) might be selected, trained and prepared for their exaltation as "joint-heirs with Christ" in his kingdom. This purpose in the selection of the twelve was implied in the prayer of our Lord just prior to his crucifixion (See John 17:6-9, 20, 21) —"I have manifested thy name unto the men [the apostles] which thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they have known that all things whatsoever thou hast

given me are of thee; for I have given unto them the words [the doctrine] which thou gavest me, and they have received them. . . . . I pray for them: I pray not for world, but for them which thou hast given me; for they are thine. . . . . Neither pray I for these [apostles] alone, but for them also which *shall believe* on me *through their word* [the entire Gospel church—to the end of the age]: that *they all* may be one [in heart and purpose and love], as thou, Father, art in me, and I in thee, that they also may be *one in us* [and then he shows the ultimate purpose of this selection, both of the apostles and of the entire body of Christ, in the following words]—that *the world* [that 'God so loved, even while they were yet sinners'] *may believe* that thou hast sent me"—to redeem and restore them.

The number of the apostles corresponded to the number of the sons of Jacob, the representatives and founders of the tribes of Israel, which in one phase of their typical character stood for the entire Gospel church, and in another for the whole world. (See *Tabernacle Shadows.*) And in the Book of Revelation these apostles are designated as the twelve foundations of the New Jerusalem, the glorious church. (Rev. 21:14; Eph. 2:20, 21) Just so the foundation which sustains the church is designed ultimately to sustain the whole world. But if these foundation stones were laid in the sand, the building reared upon them would be very insecure, and could not stand forever. (Matt. 7:25-27) But they were not laid in the sand, but upon the sure and steadfast rock, Christ Jesus.—Matt. 16:16-18; 1 Pet. 2:4-8.

While all of the twelve were chosen early in the Lord's ministry that they might be his witnesses, because they had been with him from the beginning, when one of them (Judas) dropped out, having proved a traitor to his trust, the Lord supplied his place with Paul, who was made a witness of his glory after his resurrection and ascension. (Acts 26:13; 1 Cor. 15:8) And thus the testimony, of the eleven eye and ear witnesses of the Lord's ministry, death and resurrection, and of the twelfth as to his glorious exaltation, is a firm foundation for the faith of the whole church, to the end of the age. The election of Matthias by the eleven, to fill the place of Judas (Acts 1:23-26), was simply a human error—an over-officiousness on their part to attend to the Lord's business without his direction. It was done previous to the day of Pentecost and the descent of the holy Spirit. The eleven chose two, and asked the Lord to take his choice of them, and indicate the same by directing upon which the lot should fall. Of course the lot must fall upon one of them; but that was no indication of the Lord's will; and the Lord simply ignored their choice and in due time indicated his own in the election of Paul. And in his subsequent Revelation he describes *twelve* foundation stones in the New Jerusalem, *not thirteen.* Matthias was probably a very excellent brother; but he was not an apostle.

But, we inquire, What evidence is there that these twelve ordinary men were ordained to fill the important office of apostles in the church? True, we see that, after our Lord's resurrection and ascension, the apostles were the strength and consolation of the infant church. Having been the constant companions and disciples of the Lord, and eye-witnesses of his miraculous power, and having proved their loyalty and faithfulness to him by bearing his reproach with him, very naturally the saints of their day found in them props for their faith; and they rested upon their teaching, took courage from their example and wisely heeded their counsel. But were they ever intended to be more than such helps?—were they ever intended to be authoritative teachers whose words, more than those of others, would express the divine mind?

We answer, Yes; and the Lord clearly indicates that he would have the church so regard them, and the helpful service he purposed to have them perform for the entire body of the Anointed. Let us hear the testimony:—

(1) As already noted, we have seen that these men were specially called and solemnly ordained, as a class distinct and separate from the other disciples, and given a particular and significant name—the apostles—to distinguish them from the others.

(2) We have also noticed that, although during our Lord's earthly ministry the work of the apostles differed nothing from that of "the seventy," nor were their labors any more signally blessed (Luke 9:6; 10:17), yet they were more directly and continually under his training, and that either some or all of them were the chosen witnesses of every remarkable feature and event of his course during the three and a half years of his ministry. They were the witnesses of his teachings and of his personal character and manner of life; and of his miracles and the effects of his teachings and work in his day. They were the only ones invited to partake with him of the last Passover Supper, and to receive the instructions of that solemn hour with regard to its typical significance and with regard to the changed features of that institution which would make it commemorative thenceforth of the real Lamb of God which taketh away the sin of the world. They were the witnesses of the agonies of Gethsemane and of his betrayal and arrest, as well as of his calm submission to the fate which he knew awaited him. They were the witnesses, too, of all the circumstances of his crucifixion, death and burial; and also of the fact of his resurrection.

(3) After his resurrection we find our Lord promptly taking up his work just where it had been broken off by his death—the work of still further preparing the apostles, his chosen witnesses, to bear reliable testimony to the whole church. We find that while he appeared to many other disciples besides the apostles, and to upwards of five hundred at one time (1 Cor. 15:5-8), he was specially careful to very clearly establish the fact of his resurrection to the apostles. We find him carefully looking up each one of "the eleven"—sending the women who were first to the sepulcher to communicate the fact of his resurrection to each of them, and specially mentioning Peter, lest he should be overcome with discouragement on account of his previous unfaithfulness (Mark 16:7); opening the understanding of the two (Luke 24:27, 32) on the way to Emmaus, satisfying doubting Thomas with tangible evidence; specially re-affirming Peter's commission; and fully convincing all and sending them out into the work again.—John 20:26-28; 21:15-17; Acts 1:1, 2; Luke 24:52.

(4) We find further that "the eleven" were the chosen witnesses of the Lord's ascension and that there is no evidence of the presence of any others on that occasion. Compare Acts 1:1-13, specially noticing verses 2, 4, 9, 11. The expression, "Ye men of Galilee" signified "the eleven," all of whom were Galilæans. See also Luke 24:48-51 and Matt. 28:16-19.

The apostles were thus the special witnesses of the Lord's resurrection, although he was seen by others; and thus the Lord made sure of having in them competent witnesses, that our faith in their testimony might be clearly established. Peter says, "And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly, *not to all the people,* but UNTO WITNESSES CHOSEN BEFORE OF GOD, even TO US, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people," etc.—Acts 10:39-43. See also Acts 13:31; 1 Cor. 15:3-8.

(5) We see that, while the testimony of the apostles was at first restricted to the Jews, the Lord, after his resurrection, taught them that repentance and remission of sins must be "preached in his name *among all nations, beginning* at Jerusalem." And then he added, "And *ye* are *witnesses* of these things; . . . . but tarry ye in the city of Jerusalem until ye be endued with power from on high." . . . . "Ye shall receive power after that the holy Spirit is come upon you, and ye shall be witnesses unto me, *both in Jerusalem, and in all Judea, and in Samaria,* and UNTO THE UTTERMOST PART OF THE EARTH." (Luke 24:48; Acts 1:8) Since "the uttermost part of the earth"—America, for instance—could not be reached and thus ministered to during the life-time of the apostles, it is manifest that the major part of this witnessing was to be done *through their writings* and after their death. Thus they testify to us, and we consider this commission from the Lord to them to do so, and the particular training they received from him, as the best possible endorsement of their testimony and guarantee of its reliability.

(6) In obedience to the command to wait for the promised power, the apostles and the other disciples, about a hundred and twenty in number, tarried in Jerusalem, assembling together in an upper room, and waiting in prayerful expectancy from day to day until the day of Pentecost brought the promised blessing—the "power from on high," the baptism of the holy Spirit. (Acts 1:14) In this great blessing, specially promised to the apostles, apparently all of the faithful souls present with them shared. "They were all filled with the holy Spirit and began to speak with other tongues as the Spirit gave them utterance." However, from Acts 2:7 it would appear that "the eleven" (all of whom were Galileeans) were the public speakers. It evidently brought to their minds clearer visions of divine truth, filling their hearts with joy and praise; so that out of the abundance of their hearts they spoke the wonderful words of life as the Spirit miraculously gave them utterance in the various languages of the peoples represented there. And as a result

of that power three thousand souls were converted that day. While all of the faithful waiting ones shared the special outpouring of the Spirit that day, and the same Spirit was also poured out upon the Gentiles later (Acts 10:44-47), and has continued with all the consecrated and faithful ever since, we are particularly assured that all of "the eleven" were there, and that not one of them failed to receive this gift of the Spirit without which their apostleship could not be recognized.—See Acts 1:13, 14; 2:1.

(7) Although it may seem remarkable that the Lord permitted a Judas to appear among the apostles, while Saul of Tarsus verily thought he was doing God service as a Pharisee of the Pharisees, and was permitted to remain in ignorance of the truths of the new dispensation until all the privileges of the Lord's presence and personal instruction, etc., and even the outpouring of the Spirit on the day of Pentecost, which the others enjoyed, were entirely past, there was in this also, as we are now privileged to view it, another masterstroke of wise policy; for Paul was made a witness of the Lord's glory—"as one born out of due time"—as one "born from the dead" before the time—before the time for the church's exaltation and glory, when, being made like the Lord, they shall see him as he is. (1 Cor. 15:8; 1 John 3:2) And in visions and revelations the Lord more than made up to Paul what he lacked to make him a competent and reliable witness to us.—2 Cor. 12:1-4, 7; Gal. 1:11, 12; 2:2.

And when the Lord himself testifies to us (Acts 9:15), "He is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel," that is all the endorsement Paul needed to put him on at least an equal footing with the others, as one of the chosen twelve. In addition to this testimony of the Lord and to the worthy zeal of Paul in bearing witness to the truth, and to the manifestation of the power of the holy Spirit in him, we have also Paul's own testimony concerning himself. He says, "I certify you, brethren, that the gospel which was preached by me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11, 12) And again he says, "He that wrought effectually in Peter to the apostleship of the circumcision [the Jews], the same was mighty in me toward the Gentiles."—Gal. 2:8.

Paul was pre-eminently the apostle to the Gentiles, and the others more particularly to the Jews. Hence Paul has by far the more to say *to us* through his numerous epistles; but in their day "the eleven" were more prominent in the Church than he—Peter, James and John, as Paul says, being regarded as pillars among them. (Gal. 2:9) Paul was the pushing pioneer; and his work among the Gentiles of his day was by no means a light, nor an honorable task, in the estimation of men. It exposed him to all sorts of danger, persecution and humiliation. And even in the church his zeal was not fully understood and appreciated; for he had occasionally to produce the evidences of his apostleship, and to remind them, and thus prove to them that he was "not a whit behind" the others in authority and power.

But let us inquire further as to the office of the apostles in the church: Is it merely their historic testimony of the Lord and his teachings upon which we are to depend? or was their witnessing to include more than this?

Evidently they were to bear witness to all they knew, and to all they learned under the special guidance of the holy Spirit. Only thus would they be faithful stewards of that which was intrusted to them. "Let a man so account of us as . . . . stewards of the mysteries of God," said Paul. (1 Cor. 4:1) And the same intent was expressed by the Lord when he said, "I will make you fishers of men," and again, "Feed my sheep" and "lambs." Again, Paul says that "the mystery [the deep truths of the gospel concerning the high calling of the church—the Christ] *hidden in other ages*, is now revealed unto his holy [justified and consecrated, and so reckoned holy] apostles and prophets, by the Spirit," and that the object of its being revealed to them was "*to make all men see what is the fellowship of the mystery* [upon what terms they may have the privilege of fellowship in this mystery—of joint-heirship with Christ], which from the beginning of the world hath been hid in God." (Eph. 3:3-11) And, again, after speaking of how the church was to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone (Eph. 2:20-22), he says, "For *this cause* [viz., *the building up of the church*, the temple of God] I, Paul, [am] the prisoner of Jesus Christ for you Gentiles."—Eph. 3:1.

Thus we see that the apostles were not only to bear historic testimony of Christ, but they were also specially prepared and empowered, through the influences of the holy Spirit, both to discern and teach *the deep things of God*, which they did as wise and faithful stewards of the blessings intrusted to them for the good and edification and building up of the whole Church. "Freely ye have received, freely give," said the Master; and they were careful to obey the injunction, and through them the same blessings have come down to us —even "to the uttermost part of the earth."

But still we would reverently press our reasonable investigation a step further and inquire, Are these apostles to be regarded as in any sense *lords* in the church? or, in other words, When the Lord and Head of the church departed, did any of them take the place of the Head? or did they together constitute a composite head, to take his place and assume the reins of government? Or were they, or any of them, what the popes of Rome claim to be as their successors—the vicars or substitutes of Christ to the church, which is his body?

Against such a hypothesis we have the plain statement of Paul—Eph. 4:4, 5—"There is one body" and *"one Lord"*; and therefore among the various members of that body, no matter what may be the relative importance of some, only the *one Lord* and Head is to be recognized. This the Lord also clearly taught when, addressing the multitudes and his disciples, he said, "The Scribes and Pharisees . . . . love . . . . to be called Rabbi; but be not ye called Rabbi; for one is your Master, and all ye are brethren." (Matt. 23:1, 2, 6-8) And again, addressing the apostles, Jesus said, "Ye know that those presuming to rule over the Gentiles exercise lordship over them; and their great ones exercise authority over them, *but it shall not be so among you;* but whosoever will be great among you shall be your servant, and whosoever of you will be the chiefest shall be servant of all; for even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10:42-45.

Nor have we any evidence that the early church ever regarded the apostles as lords in the church; or that the apostles ever assumed such authority or dignity. Their course was very far indeed from the papal idea of lordship. For instance, Peter never styled himself "the prince of the apostles," as papists style him; nor did they ever title each other, or receive such homage from the church. They addressed or referred to one another simply as Peter, John, Paul, etc., or else as Brother Peter, John or Paul; and all the church were similarly greeted—as brothers and sisters in Christ. (See Acts 9:17; 21:20; Rom. 16:23; 1 Cor. 7:15; 8:11; 2 Cor. 8:18; 2 Thes. 3:6, 15; Philemon 7, 16) And it is written that even the Lord himself was not ashamed to call them all brethren (Heb. 2:11), so far is he from any domineering attitude in the exercise of his lordship or authority.

True, there were "bishops" (those who, like the apostles, had a general supervision and oversight of the work at home and abroad); and "elders" (those older and more advanced in the knowledge of the truth, etc., who took the general oversight and supervision of local congregations—Acts 14:23); and "deacons" (those specially charged with the temporal business matters of the various congregations—Acts 6:1-3); and "evangelists" (or traveling preachers of the Word); but they never used these terms as honorary titles. The conditions of fitness for these services in the church are clearly set forth in 1 Tim. 3:1-13; 2 Tim. 4:1-5.

Nor did any of these leading servants in the early church go about in priestly robes, or with cross and rosary, etc., courting the reverence and homage of the people; for, as the Lord taught them, the chiefest among them were those who served most. Thus, for instance, when persecution scattered the church and drove them out of Jerusalem, the eleven bravely stood their ground, willing to do whatever might come, because in this trying time the church abroad would look to them at Jerusalem for encouragement and help; and had they fled the whole church would have felt dismayed and panic-stricken. And we find James perishing by the sword of Herod, Peter with a similar fate in view, thrust into prison and chained to two soldiers (Acts 12:1-6), and Paul and Silas beaten with many stripes, and then cast into prison and their feet made fast in the stocks, and Paul enduring "a great fight of afflictions." (Acts 16:23, 24; 2 Cor. 11:23-33) Did they look or act like lords? We think not.

Peter was very explicit in this matter, when counseling the elders to "feed *the flock of God*" (He did not say, Your flock, your people, your church, as many ministers today speak, but *the flock of God.*), *not as lords* of the heritage, but being patterns to the flock—patterns of humility, faithfulness, zeal and godliness. (1 Pet. 5:1-3) And Paul says, "I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto

the world and to angels and to men. We are fools for Christ's sake, ... we are despised; . . . . we both hunger and thirst and are naked and are buffeted and have no certain dwelling place, and labor working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world and the offscouring of all things." (1 Cor. 4:9-13) Not much like lords in all this, were they? And in opposing the idea of some of the brethren who seemed to be aspiring to lordship over God's heritage, Paul ironically says, "Now ye are full, now ye are rich, ye have reigned as kings *without us*"; but further along he counsels the only right way, which is that of humility, saying, "Be ye followers of me" in this respect; and again, "Let a man so account of us as of the *ministers* [servants] of Christ, and *stewards* of the mysteries of God."—1 Cor. 4:8, 1.

And, again, the same apostle adds: "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness. Nor of men sought we glory—neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children."—1 Thes. 2:4-7.

Nor did the apostles ever claim a monopoly of the teaching or of the pastoral work of the church; nor did the Lord ever intimate that they should do so. Paul says, "He [Christ] gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man—unto the measure of the full stature of the Anointed One—that we henceforth be no more children, tossed to and fro and carried about by every wind of doctrine, ...but, speaking the truth in love, may grow up into him in all things, which is the head even Christ."—Eph. 4:11-15.

God has raised up these various helps, and has abundantly blessed their labors, both in the early church and all along throughout the Gospel age. But the *prominent* and *leading position* of the apostles, as those *specially empowered* to minister to us in spiritual things, is clearly indicated. The Lord's personal supervision and appointment of the various orders or grades of teachers and helps is clearly indicated by the Apostle Paul's words—"*God* hath set [placed] some in the church—*first*, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, directors and diversities of tongues." Then he inquires, "Are all apostles? are all prophets? are all teachers? are all workers of miracles?" etc. (1 Cor. 12:28, 29) No; certainly not; and if we would be led of the Lord we must recognize this order of his appointment—those whom "*God hath set*" in the church for its instruction and edification. And of these we must always remember that the apostles are *first*, though every member of the body may declare the unsearchable riches of Christ.—See Heb. 5:12.

In recognizing this priority of the apostles we are not underrating or casting any discredit upon the ministry of the other helps and helpers which the Lord provided for the edification of the church. Thus, for instance, the testimonies of the "evangelists" Mark and Luke and Stephen are as trustworthy as those of the apostles; for they all had "the same mind and spoke the same things." And to such faithful witnesses whom the Lord has raised up from time to time all through the Gospel age, we find the apostles committing their charge ere they were called to rest.—2 Tim. 4:1-6.

Thus, when the noble apostle to the Gentiles was about to finish his course, we find him committing the interests of the work to the "elders" of the church (the faithful advanced and active ones); and his charge applied not only to such persons then living, but down even to our day. After declaring his own faithfulness as a servant of the Lord and the church, and his solicitude for the great work, he said to them, "Take heed, therefore, unto yourselves and to all the flock over which the *holy Spirit* hath made you overseers, to feed the church of God, which he [Christ] hath purchased with his own blood; for I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall [ambitious] men arise, speaking perverse things, to draw away disciples after them. . . . . And now brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. . . . . I have showed you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"—Acts 20:17, 28-35.

And Peter likewise exhorts the "elders," saying, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords of God's heritage, but being ensamples to the flock."—1 Pet. 5:1-3.

But in judging of such teachers whom we have reason to believe the holy Spirit has appointed in the church, it is our duty always to see that their teachings are the same as those of the Lord and the apostles—of the Head of the church and of those whom he has so clearly indicated as specially empowered to instruct us in the deep things of the divine plan, which were not due to be declared in the days of his personal presence, but which he made known subsequently to his holy apostles and prophets. (John 16:12; Eph. 3:5) The truth, thus divinely inspired and first announced by the Lord's chosen agents, the apostles, even they themselves, had they fallen away, could not nullify. (But that none of them did fall away is manifest from Rev. 21:14) This Paul distinctly states in Gal. 1:8-12.

The early church rightly reverenced the piety and the superior spiritual knowledge and wisdom of the apostles, and, regarding them, as they really were, as the Lord's specially chosen ambassadors to them, they sat at their feet as learners; yet not with blank, unquestioning minds, but with a disposition to try the spirits and to prove the testimony. (1 John 4:1; 1 Thes. 5:21; Isa. 8:20) And the apostles, in teaching them, enjoined this attitude of mind which required a reason for their hope, and they encouraged it, and were prepared to meet it—not with enticing words of man's wisdom (of human philosophy and theory), but *in demonstration of the Spirit* and *of power*, that the faith of the church might not stand in the wisdom of men, but in the power of God. (1 Cor. 2:4, 5) They did not cultivate a blind and superstitious reverence for themselves.

We read that the Bereans "were more noble than they of Thessalonica in that they received the word with all readiness of mind and searched the Scriptures daily [to see] whether those things were so." And it was the constant effort of the apostles to show that the Gospel which they proclaimed was the very same gospel darkly expressed by the ancient prophets, "unto whom it was declared that not unto themselves, but *unto us* [the body of Christ] they did minister the things now reported unto you by them [the apostles] that have preached the gospel unto you with the holy Spirit sent down from heaven" (1 Pet. 1:10-12); that it was the very same gospel of life and immortality brought to light by the Lord himself; and that its greater amplification and all the particular details discovered to the church by them, under the leading and direction of the holy Spirit—whether by special revelations or by other and more natural means, both of which were used—were in fulfillment of the Lord's promise to the apostles, and through them to the whole church—"I have yet *many things* to say unto you, but ye cannot bear them now: howbeit, when he, the Spirit of truth, is come, he will guide you [the apostles first, and through them the whole church] into all truth; for he shall not speak of himself [independently of me], but whatsoever he shall hear, that shall he speak [*i. e.*, he will be *my messenger* to you]. . . . . He shall glorify me, for he shall receive *of mine* and shall show it unto you. All things that the Father hath are mine [there is no conflict between us; his plan is my plan, and his way is my way]: therefore said I that he shall take *of mine*, and shall show it unto you."—John 16:12-15.

It was right, therefore, for the Bereans to search the Scriptures to see whether the testimony of the apostles agreed with that of the law and the prophets, and to compare them also with the teachings of the Lord. Our Lord also invited a similar proving of his testimony by the law and the prophets, saying, "Search the Scriptures, ... for they are they that testify of me." The whole divine testimony must be in harmony, whether it be communicated by the law, the prophets, the Lord or the apostles. Their entire harmony is the proof of their divine inspiration. And, thank God, we find that harmony existing, so that the whole Scriptures of the Old and New Testaments constitute what the Lord himself terms "the harp of God." (Rev. 15:2) And the various testimonies of the law and the prophets are the several chords of that harp, which, when tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of the devoted searchers after divine truth, yield the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed "song of Moses and the Lamb," which even we have learned through the testimony of his holy prophets, of whom the Lord Jesus is chief.

But although the testimony of the Lord and the apostles must harmonize with that of the law and the prophets, we should expect them to testify of things *new*, as well as *old;* for so the prophets have led us to expect. (Matt. 13:35; Psa. 78:2; Deut. 18:15, 18; Dan. 12:9) And so we find them not only expounding the hidden truths of ancient prophecy, but also disclosing new revelations of truth.

It may be well here to notice a further claim of that great antichristian organization, the church of Rome, viz., that Peter is the rock upon which the Gospel church is built, and that to him and his successors, the popes, were confided the keys of the kingdom of heaven with power to open and to shut, to admit or exclude, whomsoever they will, and to bind or loose whomsoever and whatsoever they please.

The scripture upon which this doctrine is founded is Matt. 16:15-19. In reply to the Lord's question, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." And the Lord replied, "And thou art Peter [*petros*—a stone]; and upon this rock [*petra*—a rock, a large stone] I will build my Church." Thus, in harmony with numerous Old Testament references, such as Isa. 8:14, the Lord is seen to be the great rock upon which the church is built, while Peter is one of the living stones in the glorious temple of God built upon that rock, which he had just confessed as the rock of our salvation—the Christ. And Peter himself freely admits the relationship of all the living stones, himself included, to the great foundation stone—the rock Christ Jesus—saying (1 Pet. 2:4, 5), "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, *ye also as lively* [living] *stones* are built up a spiritual house," etc.

As shown in several of our Lord's parables, the Gospel church is the kingdom of heaven (Matt. 13) in its incipient and preparatory state; and its privileges and powers were about to be opened to both Jews and Gentiles. It was really the Lord that opened the door into his church: Peter was merely the agent chosen to do the work in the name of the Lord—opening the door to the Jews in his discourse on the day of Pentecost (Acts 2:14, 40), and opening the same door to the Gentiles in his discourse to Cornelius and his household, three and a half years later. (Acts 10:33, 46) This honorable service is what is symbolically referred to as using the "keys to the kingdom." (Matt. 16:19) But, the door once opened, neither Peter nor any other man can close it. Our Lord declares that he has "the key of David" (Rev. 3:7); and the door into his kingdom will not be shut until the last member of the chosen and faithful church has entered into its glory—viz., at the close of the Gospel age. The key which Peter used was the dispensational truth then due, and first made clear to the mind of Peter, by the holy Spirit.

The ability to bind and loose on earth and in heaven, was granted not only to Peter but to all the apostles; and we believe signified that God would so guide the words of the apostles in their presentation of the truth to the church, that all the faithful might have full confidence in their teachings. Whatever they bound upon the church as duties, we may know are so recognized in heaven; and whatever they loosed as respecting the Mosiac Law, etc., we may know that they were supernaturally directed to do so, and that the same are loosed or set aside in heaven.

APOSTOLIC INSPIRATION

Having observed with what particularity the Lord chose, empowered and commissioned his twelve apostles to serve the church, our next inquiry is whether we are to consider their teachings as verbally or otherwise inspired. In pursuing our inquiry we would call attention to the following observations:—

(1) We notice the promise of the Comforter, the holy Spirit, though it was ultimately to reach the whole church through the ministration of the apostles, was specially given to them. (John 16:13-15) This was given to the eleven on the night of the last Supper, after Judas had gone out (John 13:31); and when Paul, the twelfth, was ordained, it applied to him also with equal force, and was so fulfilled. The promise reads, "But the Comforter, which is the holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you; . . . . and he will show you things to come."—John 14:26; 16:13.

Thus we learn that the apostolic inspiration was to be threefold in its character, consisting (*a*) of a guidance into all truth concerning the divine purposes and plan; (*b*) of such refreshment of the memory as would enable them to recall and reproduce all of the Lord's personal teaching while he was with them; and (*c*) of special subsequent revelations of things to come—of the "many things" the Lord had to tell them, which they were not able to bear until after his death and resurrection and the descent of the holy Spirit.—John 16:12.

(2) Beginning with the second of these propositions—the refreshment of the memory—we think it is manifest that the promise did not imply a dictation of the exact order and phraseology in which they should express those things. Nor do their writings give evidence of such dictation, although this promise is of itself a guarantee of the correctness of their accounts. In each of the four Gospels we have a historic account of the Lord's earthly life and work, and in each the individuality of the writer appears. Each, in his own manner and style, records those items which seem to him most important; and, under the Lord's supervision, all together furnish as complete an account as is necessary to establish the faith of the church (*a*) in the identity of Jesus of Nazareth with the Messiah of the prophets; (*b*) in the fulfillment of the prophecies concerning him; and (*c*) in the facts of his life, and the divine inspiration of all his teachings. If the inspiration had been verbal (*i. e.*, by word for word dictation), it would not have been necessary for four men to rephrase the same events. But it is noteworthy that while each thus exercised his own individual freedom of expression, and his choice of the most important events worthy of record, the Lord so supervised the matter that among them nothing of importance was omitted, and that all that is needed is faithfully recorded and is thoroughly trustworthy, as evidenced both by the personal integrity of the writers, and also by the promise of the influence of the holy Spirit to refresh their memories. In this connection it is a noteworthy fact that the Apostle John's record supplements those of the other three—Matthew, Mark and Luke—and that he mentions, chiefly, discourses, circumstances and incidents of importance omitted by the others. A glance at the Table of Gospel Harmonies in your Bagster or Oxford "Teachers' Bible" will show this.

(3) Another proposition of the promise was, "He will guide you into all truth" (or "teach you all things"—concerning the truth). Here we have the promise of just what we see evidenced in the writings of all the apostles; though they were plain and unlearned men, their Scriptural exegesis is most remarkable. They were able to confound the wisdom of the wisest theologians, not only of their own time, but ever since. No eloquence of error can stand before the logic of their deductions from the law and the prophets and the teachings of the Lord. The Jewish rulers and elders and scribes marked this, and "took knowledge of them that they had been with Jesus"—that they had learned his doctrine and caught his spirit.—Acts 4:5, 6, 13.

We notice that a large proportion of the apostolic epistles, particularly Paul's, consists of such logical arguments, based upon the inspired writings of the Old Testament and the teachings of the Lord. And those who have partaken of the same spirit, by following the lines of argument they thus present, are led by them to the same truthful conclusions; so that our faith does not stand in the wisdom of men, but in the power of God. (1 Cor. 2:1, 4, 5) But in this sort of teaching, as well as in the historic testimony, we see no evidence of word for word dictation, and that the apostles were mere mechanical amanuenses; but, rather, they clearly show that they were filled with a knowledge of the truth and with the spirit of the truth—with a holy enthusiasm to declare the good tidings, which burns and glows upon every page, and which kindles in the hearts of all of God's people the same sacred flame.

(4) The last proposition of this promise is that the spirit would show them (and by implication the whole church through them) things to come. Thus they were also to be prophets or seers to the church. Some of the things to come were evidently shown to the apostles by this superior illumination of the mind or quickening of the mental forces—the guidance of judgment—in the interpretation of law and prophecy and the teachings of the Lord.

But more than this was necessary, and therefore, *special visions and revelations* by the holy Spirit were granted to instruct them concerning the things to come. Among these were—

(a) The vision of the coming glory of the kingdom with its earthly and heavenly phases, as seen on the mount of transfiguration—Matt. 17:2-9. See MILLENNIAL DAWN, Vol. I., Chapter xiv.;

(b) Paul's vision of the third heavens or Millennial kingdom (Eph. 3:3-6; 2 Cor. 12:1-4), which so wonderfully influenced his life and writings, although not due and hence not permitted to be plainly expressed in his day;

(c) Paul's vision of the Macedonian desire and call for his services—Acts 16:9, 10;

(d) Peter's vision of clean and unclean beasts, directing him to use the keys of the kingdom (Matt. 16:19) in opening the door to the Gentiles, of whom Cornelius was the first convert (Acts 10); and

(e) The remarkable revelation to John on Patmos, which consisted of a series of visions portraying in sign language all the prominent features of the course of Christianity until the end of the age. This partakes more of the character of the ancient prophecies; for though John saw and faithfully recorded these visions for the future benefit of the church, he himself could not have fully understood them because the seals were not yet opened in his day, and the truths therein symbolized were not yet meat in due season for the Lord's household. But now as it does become meat for the household, the honor of the apostles and the importance of their service for the church in connection with it will be more and more appreciated by all who partake of its refreshment and strength—other helps and servants being now used of the Spirit in setting forth those truths.

Thus the apostles were divinely instructed with reference to the deep and hitherto hidden things of God. When supernatural means were necessary such means were used, but when the natural means were sufficient, they were directed in the use of the natural means, the Lord always guiding them into *correct presentations of the truths* from which he designed to feed his church, at the hands of other servants, during the entire Gospel age. Indeed we may rest assured that the divine Word, given or elaborated through the twelve apostles, will constitute the text book from which the world also will be instructed during the Millennial age.

APOSTOLIC FALLIBILITY

Five circumstances mentioned in the New Testament are usually considered as opposed to the thought of apostolic infallibility, which we have presented foregoing. These we will examine separately, as follows:

(1) Peter's denial of our Lord at the time of the crucifixion. It is not disputed that this was a serious wrong, and one for which Peter was sincerely penitent. But it was committed before he had received the Pentecostal blessing; and, besides, the infallibility claimed for the apostles is that which applied to their *public teachings*—their writings—and not to all the acts of their lives, which were affected by the blemishes of their "earthen vessels," marred by the fall in which all of the children of Adam suffered—which blemishes are forgivable through the merit of Christ's righteousness. The apostolic *office* for the service of the Lord and the church was something apart from the mere weaknesses of the flesh. It did not come upon perfect but upon imperfect men. It did not make their thoughts and actions perfect, but over-ruled those thoughts and actions, so that the teachings of those twelve are infallible. And this is the kind of infallibility now claimed for the popes—that when a pope speaks *ex-cathedra*, or officially, he is over-ruled of God, and not permitted to err. This they claim as apostles—claiming that they possess apostolic office and authority. But all this is contradicted by various Scriptures: twelve alone were chosen, and not in succession, but at once (Luke 6:13-16); and when one failed and another took his office (Acts 1:26), there were still but twelve; and the last pages of inspiration show us that only the teachings of the *twelve* are foundations for the faith of the church, or will be recognized as such in the New Jerusalem.

(2) The fact that Peter "dissembled" or acted in a two-faced manner on one occasion, in dealing with Jews and Gentiles, is pointed to as proof that the apostles were "men of like passions" as others, and were not infallible in conduct. Again we concede the charge, and find that the apostles conceded this (Acts 14:15); but we repeat that these human weaknesses were not permitted to mar their work and usefulness as apostles—as those who preached the gospel with the holy Spirit sent down from heaven (1 Pet. 1:12; Gal. 1:11, 12)—not with man's wisdom but with the wisdom from above. (1 Cor. 2:5-16) And this error of Peter God at once corrected, through the Apostle Paul, who kindly but firmly "withstood him to face, because he was to be blamed." (Gal. 2:11) And it is quite noticeable that Peter's two epistles show no trace of wavering on the subject of the equality of Jews and Gentiles in Christ, nor any fearfulness in acknowledging the Lord.

(3) The Lord left the apostles in uncertainity respecting the time of his second coming and kingdom—simply telling them and all to *watch*, that when due they might know and not be in darkness on the subject, as the world in general will be. It is manifest, too, that the apostles rather expected the second advent and kingdom within the first or second centuries; but their lack of knowledge on this subject has in no wise marred their writings, which, under divine direction, made no such statements, but on the contrary declared—"that day *cannot come, until* there come a great apostasy, and the man of sin be revealed, the son of perdition"—Antichrist. —2 Thes. 2:3.

(4) Paul, who wrote, "I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal. 5:2), caused Timothy to be circumcised. (Acts 16:3) And we are asked, Did he not thereby teach falsely, and in contradiction to his own testimony? We answer, No: Timothy was a Jew, because his mother was a Jewess (Acts 16:1); and circumcision was a national custom amongst the Jews, which began *before* the law of Moses and which was continued after Christ had "made an end of the law, nailing it to his cross." Circumcision was given to Abraham and his seed, four hundred and thirty years before the Law was given to Israel as a nation at Mount Sinai. Peter was designated the apostle to the circumcision (*i. e.*, to the Jews), and Paul, the apostle to the uncircumcision (*i. e.*, to the Gentiles).—Gal. 2:7, 8.

Paul's argument of Gal. 5:2 was not addressed to Jews. He was addressing Gentiles, whose only reason for desiring or even thinking about circumcision was that certain false teachers were confusing them, by telling them that they must keep the Law Covenant, as well as accept Christ—thus leading them to ignore the New Covenant. In Gal. 5:2, Paul shows them that for them to be circumcised (*for any such reason*) would be a repudiation of the New Covenant, and hence of the entire work of Christ.

That Paul found no objection to Jews continuing their national custom of circumcision is evident from his words in 1 Cor. 7:18, 19, as well as in his course with Timothy. Not that it was *necessary* for Timothy or any other Jew to be circumcised, but that it was not improper, and that, as he would be going amongst Jews to a considerable extent, it would be to his advantage, giving him the confidence of the Jews. But we see Paul's steadfast resistance, on this subject, when some who miscouceived the matter sought to have Titus circumcised—a full-blooded Greek.—Gal 2:3.

(5) The account of Paul's course, recorded in Acts 21:20-26, is reflected upon as being contrary to his own teachings of the truth. It is claimed that it was because of wrong doing in this instance that Paul was permitted to suffer so much as a prisoner and was finally sent to Rome. But such a view is not borne out by Scripture-stated facts. The record shows that throughout this entire experience Paul had the sympathy and approval of all the other apostles, and, above all, the Lord's continued favor. His course was at the instance of the other apostles. It was testified to him by prophecy, before he went to Jerusalem (Acts 21:10-14), that bonds and imprisonment awaited him; and it was in obedience to his convictions of duty that he braved all those predicted adversities. And when in the very midst of his trouble, we read, "The Lord stood by him and said, 'Be of good cheer, Paul: for as thou *hast testified of me in Jerusalem*, so must thou bear witness also at Rome'"; and later we find the Lord again showing him favor, as we read, "There stood by me the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee." (Acts 23:11; 27:23, 24) In view of these facts, we must seek an understanding of Paul's course in correspondence with his uniformly bold and noble course—esteeming very highly the work and testimony which God not only did not reprove, but on the contrary approved.

Coming then to the examination of Acts 21:21-27, we notice (verse 21) that Paul had not taught that *Jewish* converts should not circumcise their children; nor did he repudiate the Mosiac law—rather, he honored it, by pointing out the greater and grander realities which Moses' law so forcibly typified. So far, therefore, from repudiating Moses, he honored Moses and the law, saying, The law is just and holy and good, and that by it the *knowledge* of the heinousness of sin had been increased; that the law was so grand that no imperfect man could obey it fully, and that Christ, by keeping it, had won its rewards, and now under a New Covenant was offering everlasting life and blessings to those *unable to keep it*, who, by faith, accepted as the covering of their imperfections, his perfect obedience and sacrifice.

Certain ceremonies of the Jewish dispensation were typical of spiritual truths belonging to the Gospel age, such as the fasts, the celebration of new moons and Sabbath days and feasts. The apostle clearly shows that the Gospel of the New Covenant neither enjoins nor forbids these (the Lord's

Supper and Baptism being the only injunctions of a symbolic character commanded us, and they, new ones).—Col. 2:16, 17; Luke 22:19; Matt. 28:19.

One of these Jewish symbolic rites was that observed by Paul and the four Jews, which we are now examining, termed "purifying." Being Jews, they had a right, if they chose, not only to consecrate themselves to God, in Christ, but also to perform the symbol of this *purification*. And this is what they did—the men who were with Paul having made, additionally, a vow to humiliate themselves, before the Lord and the people, by having their heads shaven. These symbolic ceremonies cost something; and the charges presumably made up the "*offering*" of money—so much for each, to defray the expenses of the Temple.

Paul never taught the Jews that they were *free* from the law—but, on the contrary, that the law had dominion over each of them so long as he lived. He showed, however, that if a Jew accepted Christ, and became "*dead with him*," it settled the claims of the Law Covenant upon such, and made them God's *freemen* in Christ. (Rom. 7:1-4.) But he did teach the Gentile converts that they had never been under the Jewish Law Covenant, and that for them to attempt the practice of Jewish Law ceremonies and rites would imply that they were trusting in those symbols for their salvation, and not relying wholly upon the merit of Christ's sacrifice. And to this all of the apostles assented. See Acts 21:25; 15:20, 23-29.

Our conclusion is that God did most wonderfully use the twelve apostles, making them very able ministers of his truth, and guiding them supernaturally in the subjects upon which they wrote—so that nothing profitable to the man of God has been omitted—and in the very words of the original manifested a care and wisdom beyond what even the apostles themselves comprehended. Praise God for this sure foundation.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said?
You, who unto Jesus for refuge have fled."

THE GROWTH OF RITUALISM

"The Order of the Holy Cross, a monastic order representative of the extreme ritualistic or 'Catholic' party of the Episcopal Church, publishes a little monthly magazine, in the April number of which we find this interesting and enlightening paragraph:

"'The progress we are making toward the recovery of the full enjoyment of our Catholic heritage is very noticeable. Fifty years ago an altar raised above the floor of the sanctuary and a font properly placed called forth a warm remonstrance from a holy prelate. Today it would be hard to find a church recently built without these and many other marks of the Catholic revival. It was pleasant to find in St. Louis, in a mission chapel supported by the church people of the city in general, the daily mass, lights, colored vestments, wafer bread, the mixed chalice and a reverend ritual.'

"The progress of ritualism in the Episcopal church was also shown in the ceremonies of last Palm Sunday. At Trinity Church the altar cloths and the vestments of the clergy were of a color symbolic of the Passion; and palms, which had previously been blessed, were distributed to the departing congregation. In other Episcopal churches of the town palms were also distributed, and the ceremonies generally were of so pronounced a ritualistic character that they would have shocked the Episcopalians of a generation ago as indicative of a perilous tendency Romeward. In several of them the services were marked by the pomp and the careful regard for symbolism which were formerly associated with Roman Catholicism only. Even in churches which are classified as Low or Broad, the celebration of the day was carried to a ritualistic extreme that would have provoked surprise even in the distinctively ritualistic churches as they were known thirty or forty years ago.

"The confessional is now well established in the extreme ritualistic Episcopal churches and in some that do not receive that designation. We believe, for instance, that the Rev. Dr. Houghton, of the Church of the Transfiguration, or the 'Little Church Around the Corner,' as it is familarly known, is the 'father confessor' to great numbers of people.

"This tendency to ritualism is extending to Protestant churches which in the past have rejected liturgical services the most strenuously.

"It seems that the doctrinal skepticism and theological doubt and denial of the Protestantism of this period have generated a desire for more impressive *forms* of worship. The religious sentiment is as strong as ever, apparently, but it finds its expression in devotional *ceremonies* appealing to the æsthetic sense, rather than in settled conviction as to the standards of faith."—*New York Sun.*

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TAKING GOD'S NAME IN VAIN

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—Exod. 20:7.

While it is true, as the Apostle Paul states (Col. 2:14; Eph. 2:15), that the handwriting of the ordinances or decrees of the Jewish law, which was found to be only unto death, was taken away by the vicarious sacrifice of Christ Jesus, so that there is now no condemnation to them that are in him, by faith in his blood, and also that the ceremonial or typical features of the law, having been fulfilled, have likewise passed away (Rom. 8:1; Matt. 5:18), it is nevertheless true that the moral precepts of that law never have passed away, and never will, because they are parts of the eternal law of right.

Among these precepts is the above, generally known as the second commandment: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." It behooves us, therefore, to consider what the Lord would esteem as a vain use of his name. The expression, "in vain," signifies falsely, or to no purpose; and, it will be seen, is a finer distinction of irreverence than either profanity or blasphemy. To profane the name of God is to use it with disrespect and irreverence; and to blaspheme his name is to revile, calumniate, reproach and abuse it. While, therefore, it is unquestionably wrong to either profane or abuse the holy name of our God, those also who in a milder sense take it in vain, are, we are assured, not held guiltless.

"Behold," says the Psalmist (51:6), "thou desirest *truth* in the inward parts"—in the heart; and the Apostle Paul exhorts, saying: "Let every one that nameth the name of Christ [Jehovah's Representative] depart from iniquity." (2 Tim. 2:19) "But unto the wicked God saith, What hast thou to do to declare my statutes [laws], or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son."—Psa. 50:16-20.

The Prophet Isaiah (29:13) prophesied of such a class; and, alas, many have arisen in fulfilment of his words. Our Lord applied the prophesy to some in his day, saying: "Ye hypocrites, well did Esaias prophesy *of you*, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men."—Matt. 15:8-9.

Seeing with what aversion the Lord regards anything short of simple candor and honesty of heart in those who claim to be Christians or children of God, with what carefulness should we take upon us his worthy name! In claiming to be the divinely recognized children of God and followers of his dear Son, we stand before the world as God's representatives, and, presumably, all our words and actions are in harmony with his indwelling spirit. We stand as guideposts in the midst of the world's dark and uncertain way; and if we are not true to our professions we are deceitful signboards, causing the inquirer to lose the right way and to stumble into many a snare. To take the name of God, then, claiming to be his sons, and Christians, or followers of Christ, without a fixed determination and careful effort to fairly represent him is a sin against God, of which none who do so will be held guiltless.

"Let every one," therefore, "that nameth the name of Christ, depart from iniquity." "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me." (Psa. 66:18) To undertake the Christian life is to engage in a great warfare against iniquity; for, though the grace of God

abounds to us through Christ to such an extent that our imperfections and shortcomings are not imputed to us, but robed in Christ's imputed righteousness, we are reckoned holy and acceptable to God, we are not, says the Apostle (Rom. 6:1, 2), to continue in sin that grace may abound; for by our covenant with God we have declared ourselves dead to sin and that we have no longer any desire to live therein. But having made such a covenant with God and taken upon us his holy name, if we continue in sin or cease to strive against sin, we are proving false to our profession.

"Shall we," then, "who are dead to sin, live any longer therein?" God forbid. Let not sin reign in your mortal body, but reckon yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord. (Rom. 6:1, 2, 11, 12) This means a great deal. It means a constant warfare against the easily besetting sins of our old nature; and the struggle will be long and constant until the power of sin is broken; and then only constant vigilance will keep it down. A Christian, therefore, who is true to his profession is one who daily strives to realize an increasing mastery over sin in himself, and who, therefore, is able from time to time to distinguish some degree of advancement in this direction. He grows more Christ-like—more self-possessed, more meek and gentle; more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. The old tempers and unlovely dispositions disappear, and the new mind asserts its presence and power. And thus the silent example of a holy life reflects honor upon that holy name, which it is our privilege to bear and to represent before the world—as living epistles, known and read of all men with whom we come in contact.

The formation of such a noble and pure character is the legitimate result of the reception of divine truth into a good and honest heart. Or, rather, such is the transforming power of divine truth upon the whole character when it is heartily received and fully submitted to. "Sanctify them through thy truth: thy word is truth," was the Lord's petition on our behalf; and let none of the faithful fall into the error of some —of presuming that the sanctifying work can go on better without the truth than with it. We need the instruction and guidance and inspiration of the truth for holy living; and our Lord's words imply that all the truth that is necessary to this end is in the Word of God, and that consequently we are not to look for any further revelations through visions or dreams or imaginations of ourselves or others. The Word of God, says the Apostle (2 Tim. 3:16, 17), "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

It reveals to us the spirit, mind or disposition of God, and exhorts us to let the same mind dwell richly in us; and, in conjunction with the study of the mind of God, as revealed in his Word and communion with him in prayer, we receive the blessed influences of his spirit, which bring us more and more into conformity with his perfect will. To live a holy life is not to do some great and wonderful things: it is only to live from day to day a life of quiet unostentatious conformity to the will of God, of secret communion with him in our closet devotions and daily walk, and of zealous activity to the extent of our ability and opportunity in his service. There is in reality no such thing as the "wonderful piety," the "eminent piety," or the "wonderful faith," of which we often hear and read. There is nothing wonderful about piety: we ought to be pious. Why not? And when our piety becomes "eminent," let us beware of self-righteousness and sanctimonious vain-glory. Neither is there anything wonderful about a clear and steady faith and confident trust in the sure promises of God. Why should we not have faith sufficiently sure and strong? The Christian who bears the strongest testimony for God is the one whose faith is just simple enough to take him at his word, and whose piety consists simply in reverent and loyal obedience to the will of God and in the faithful study of his will, with a view to personal conformity to it. Such need not hesitate to take the name of God—to declare themselves the children of God, and Christians or followers of Christ, and to openly profess that thus they are daily submitting themselves to God to be led of his Spirit.

But let us beware of the error of those whom the Psalmist in the above words describes as "wicked"—who bear the name of Christ in vain, who claim to be God's children and to be led of his spirit, but whose actions show that they hate instruction and cast the words of the Lord behind them—who make common cause with the "thieves and robbers" who are striving to teach men to climb up to life by some other way than that of God's appointment, and whose whole course is in opposition to God and his truth while they proclaim themselves his representatives and ambasadors. Let us indeed beware of such a lamentable condition—of so taking the name of God "in vain." And let all such hear the solemn inquiry and accusation of our great Judge—"What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" etc. The words of our text assure us that such shall not be held guiltless. Nor will those be who in any way become the aids or abettors of these; for if we consent with "thieves" and become partakers with "adulterers," we shall surely share their reward of divine indignation.

The Lord would have his people separate and distinct from all such, and would not have them fellowship or aid them in any way. He does not own them, and would not have us bid them God-speed. Nor would he encourage them to bear his name, to assemble with his people for prayer and praise, or to pose as his ambassadors of truth. The only proper course for such to pursue is to repeat their first works—to repent and turn humbly to God and to heed his instruction.

When we thoughtfully consider what it is to take the name of God in vain, we are overwhelmed with the thought of how many are doing it. Few indeed are applying their hearts unto instruction, yet, without the least hesitation, multitudes are taking the name of God and of Christ in vain. Some do so recklessly because it is customary among respectable people —because Christ's name is a passport of some value in social and business life. Others assume the name as a cloak for false doctrines, as, for instance, "Christian Scientists," whose deceptive doctrines sap the very foundations of Christianity, even denying the personal existence of God and seeking to mystify the very evidence of our senses as to actual human existence. And what gross and hideous doctrines have not shielded themselves under the name Christian, vainly taken? "In vain they do worship me," saith the Lord, "teaching for doctrines the commandments of men." (Matt. 15:9) Therefore, let all that name the name of Christ depart from iniquity and apply their hearts unto instruction, and verily they shall be led of God in green pastures and beside still waters —their table will be richly and bountifully spread, and their cup of blessing and joy and gladness will overflow; while the wrath of God will in due time be revealed against all who take his hallowed name in vain, however they may band themselves together, and however loudly they may proclaim themselves heaven's appointed messengers.

"'Not my own!' my time, my talent,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King."

RESURRECTION WITHOUT COMMOTION

As shown in our issue of April 1, the resurrection of the church will be in spirit bodies, quietly, unknown to human beings, who cannot see spirit beings. But with the world in general, how will it be? They, we have seen, will be raised human beings, and hence will be visible to all mankind; will not their resurrection cause a great commotion, and indeed consternation? Would not the appearing of millions of human beings, needing food and clothing and shelter, produce a general famine and shortage for all, and interrupt all the affairs of the world?

We answer: No. Although our Father's Word has not given us clear and direct information on these points, we who have come to some knowledge of his wisdom and power, and of his orderly methods of working out his great designs, can safely trust all to him.

Nor should we "*speculate*" on these subjects, not clearly revealed, in the sense of accepting or setting forth our ideas as anything more than our opinions or suggestions—carefully guarding, lest we ourselves or others should take our suppositions *for* the Word of the Lord, which liveth and abideth forever. What follows, then, is not the Word of the Lord—nor our opinion based upon certain explicit statements of God's Word, but merely inference or mental deductions, based upon general principles, and, so far as we can see, in harmony with the Scriptural declarations, touching the divine character and general dealings, past and present, and as revealed for the future.

Let us suppose ourselves living in A. D. 1915, or thereabouts, that we are of the world, and not of the elect church, at that time the last member of the latter having been "changed, in a moment, in the twinkling of an eye," to be like and with the Lord and the glorified spirit host—although the world will not be aware of this, *because* the change will come in the moment of dying. By that time society will be in a

chaotic condition—nineteenth century light, with selfishness, having worked general discontent, and led to the rejection and overthrow of good as well as evil views and institutions. The light of truth having shaken the foundations of sectarianism, which for so long misrepresented the Word of God, the natural result followed: When sectarianism began to fall, it unsettled faith in the Bible. Next followed a union or confederacy of Protestants and an affiliation with Catholics, to rule the world on lines of *morality* and *formalism*. This had its day; but finally the masses, freed from the chains of superstition, revolted against class and clerical domination, and overthrew them (probably not many years before or after A. D. 1909). Then followed various efforts to establish peace, prosperity and general welfare, according to various theories—Nationalism, Single Tax, Socialism, Nihilism, Communism and, finally, Anarchism. Each proved impracticable—all failed to do good. Altogether they proved worse than the worst of earth's despotic governments, because really based on selfishness, while theoretically built on love; leaders selfishly aggrandizing themselves, while violently declaiming against others who had done the same under previous social arrangements.

And now (A. D. 1915) the world has sickened of its own futile efforts to institute and maintain satisfactory and peace and prosperity-giving government. The time has come for God's kingdom to begin to reconstruct society upon the principles of righteousness and love. The spiritual kingdom (Christ and the church) present in the world, and having all power (but invisible to humanity), begins its work by resurrecting the faithful overcomers of the past (mentioned in Heb. 11). They come forth *perfect* men, because they passed their trial in this life, and that satisfactorily in God's sight (Heb. 11:39), and *men*, because they belonged to the human family for which God has provided *restitution*—to that nature whose perfections were lost by the fall. "These all" are but few; and their appearance amongst the regathering Jews in Palestine is not wholly a surprise, since all are looking for some favor of God to Israel. Their appearance, no less than their superior talents and wisdom, contrast strongly with those of imperfect men around them, and bring them at once the reverence and obedience of Israelites. Taught to believe in the resurrection, the people are ready to surmise who they are, even without their giving any explanation. Soon they are the recognized rulers of Palestine.

Such news, reaching anarchistic Europe and America, excites the sympathy of the worldly-wise for the poor Jews, so easily deluded; and the news goes the rounds that certain impostors have arisen amongst the Jews who, claiming to be "Abraham, Isaac and Jacob, and the prophets," have deluded the people and seized the government. Soon, however, the news is that Palestine is prospering under these new governors; as never before attention is drawn to their laws and methods, which bring the very results so long and so fruitlessly sought otherwise and elsewhere. Finally, the world in general petitions for the same government and laws, saying (in the language of the prophet): "Come, let us go up to the mountain [kingdom] of the Lord, and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths." (Micah 4:2) In some such way the earthly representatives of the spiritual kingdom of God will come into control of the world; and then will begin the work of restitution—the formation of the "*new* earth" [new social order] under the "*new* heavens" [the spiritual kingdom, the glorified church], "wherein dwelleth righteousness."

Now let us step about fifty years farther into the Millennial age, and take a view.—The blessings of peace and wise government by *perfect* rulers, in whose hearts selfishness has no place, have wrought wonders: they have really transformed the world; the people are happy, industrious and contented; the idle rich are gone, the unemployed poor are gone, "walking delegates" and breeders of discontent are gone; Love and Wisdom and Justice and Power are in control, under the name of the kingdom of God. Education is general; for, under the new order, wastes are saved and all have an abundance, and that with fewer hours of labor; besides, now wisdom is general, and saves woeful waste, while yielding increased comfort. Aside from climatic changes, the wisdom of perfect rulers is causing the earth to yield great increase in quantity as well as in quality of food. Machinery now is marvelous and the results benefit all the people. Health is good, proportionately, as people obey the laws of the kingdom; and none now die except the wilfully perverse, who resist all the beneficent arrangements provided for their welfare, now and everlastingly. And those who do die now have no hope of future trial; for all living now are living under the *second trial*, secured for all by our Lord's ransom sacrifice, and failure now means *second death*—"*everlasting* DESTRUCTION from the presence of the Lord and from the glory of his power."

The knowledge of the Lord is now general: the knowledge of the Lord fills the whole earth, and none need say to his neighbor, Know thou the Lord; for all know him, from the least to the greatest. Seeing that the blessings of restitution enjoyed are the result of the ransom sacrifice of our Lord, and that it was "a ransom for *all*—to be testified in due time," and that the Scriptures teach that all the world must be awakened from death and brought to a knowledge of the truth and to an opportunity thus to reach full restitution or full resurrection—up to the perfection lost—talk about this, and when and how it will come about, is general.

Finally, used to trust in the Lord and pray to him, some unite in prayer for a dear old father and mother, whom now they could make so comfortable, and so readily and gladly provide for. The Lord's time having come for this step in his plan, the prayer is answered, and father and mother walk into the home; from whence they know not, but themselves they know. It is a miracle, but without the least confusion.

The matter will for a time be doubted by many, as faith-healings are now doubted. By some it may be falsely accredited to evil agencies, as by many now the powers of Spiritism, although Satanic, are often falsely accredited to good agencies. There will be room to doubt on the part of all who prefer to doubt—who prefer to lean to a perverse understanding, despite the abundant manifestations then provided, showing the goodness of God and expounding his gracious plan for human restitution.

It may readily be surmised that it will be those who have done the most good in life, those who have exercised and developed patience, benevolence, etc., that will first be thus tenderly thought of and longed for and prayed for. Not until nature and invention shall have made the necessities and comforts of life quite abundant, nor until the hearts of the world have become greatly enlarged with generosity and sympathy, will the viler characters of the world be remembered and prayed for. Those remembered as brutal and devilish, such as Caligula, Nero, Diocletian, Torquemada, and thousands less notorious, may be expected amongst the last. They will "come forth to shame and lasting contempt." (Dan. 12:2) By that time the world of mankind will be much nearer perfection than now, and, with their greater powers, will be able to read through and through the minds, the very thoughts of these miserable, depraved fellow-creatures. The evil tendency of their lives of selfish gratification will then be seen. They will shun the pure, the generous, the good, and will loathe themselves.

But, although in contempt with all, all will recognize that a share in the great redemptive sacrifice of Christ belongs to even these; because Jesus Christ, by the grace of God, tasted death for every man. Yet even while despising their miserable characters, all will be ready and anxious to help them to a knowledge of God and Christ, and to direct their faith and hope. And all will rejoice at every evidence of progress toward God and righteousness and restitution and eternal life. And whichever of these shall, by full consecration, yield himself entirely to the Lord, shall proportionately lose the contempt of the godly, and gain instead their love; and on those who then, after seeing righteousness and sin fully contrasted, choose the ways of sin, the wrath of God and the contempt of all who love righteousness will abide, and they "shall be punished with an everlasting *destruction*"—the second death.

Thus will be the "coming forth" of "all that are in their graves." And it is written that "They that hear [give attention to, or obey the voice of the Son of Man, at that time] shall *live*." Their awakening will not be re-living, in the full sense of the word *live*. Their condition, when they "come forth," will resemble the present condition of men—a *dying* condition. But theirs will properly be called a *living* state; because the merit of our Lord's great sacrifice will then be fully operative toward all, and because the general tendencies surrounding all will then be life-tendencies instead of, as now, death-tendencies. And all who under those favored circumstances do not oppose, but hear and obey the Lord, will find themselves coming more and more into man's original estate, "very good," the earthly image of their spiritual Creator, and finally be accounted worthy of perfect life.

A VALUABLE MANUSCRIPT FOUND

"Very little authentic information is obtainable thus far concerning the discovery by some ladies of a palimpsest manuscript of the gospels in the library of the Convent of St. Catherine at Mount Sinai, except that the find is looked upon

by Biblical scholars all over the world as a most important one. Dr. Isaac H. Hall, curator of the Metropolitan Museum of Art, is a well-known student of Syriac, and knew of the discovery long before the news was made public in the newspapers. He said yesterday that he expected to receive definite information from Syria in a few weeks.

"As much as he knows now is that these ladies were visiting the convent last year, and while looking over some manuscripts saw one to be a palimpsest. This is the name given to a parchment roll from which the original writing has been erased, in order that the parchment may be written on again and which has been written on again. No matter how well the original ink is removed, in the course of time the chemicals in the fluid assert themselves, and a faint marking of the original tracings can be seen.

"In the case of the present find the ladies did not know whether the parchment was of any value or not, but being equipped with cameras, they photographed several pages and carried them back to London. There the copies were studied by Messrs. Burkitt, R. L. Bensley and J. Rendel Harris, who found that this was a very old Syriac version of the New Testament. These gentlemen were shortly afterward sent to Mount Sinai by the Pitt Press at Cambridge to make a complete copy and recovery of the valuable Syriac text.

"They have thus far learned that the new manucript contains the gospels complete, but whether it contains more of the New Testament than the gospels, has not yet been told. This palimpsest omits the last twelve verses of the Gospel of St. Mark, which Biblical scholars have for a long time considered spurious, and which the two oldest Greek manuscripts omit.

"The library of the Convent of Mount Sinai has been a very fruitful field of discovery. In 1844 Tischendorf found there the famous Sinaitic manuscript of the whole New Testament and parts of an old Greek Biblical manuscript of the fourth century."—*New York Sun.*

A GRACIOUS PRINCE!

Somewhere there is told a strange old story,
Of a grand young prince of royal birth,
Who forsook his sceptre, crown and palace,
Just to mingle with the poor on earth:
Just to serve as lowliest of the lowly,
With a tender love unknown before,
Just to win the hearts of all the wretched
And persude them to his palace door.

For he longed to have their feet, all weary,
Find a rest upon his golden floor;
Yearned to spread a banquet for the fainting,
That they might not hunger any more;
Open all his secret, priceless treasures,
Even give the best that was his own,
Clothe them in his robes of beamy splendour,
And invite them to his kingly throne.

So it came: his feet were often weary
With the way—that others might find rest;
And his crownless head at night unpillowed,
That other heads might pillow on his breast.
And the midnight of his soul grew blacker,
'Neath the shadow of the olived gloom;
That other souls might catch the sunny glory
Falling from a grand, eternal noon.

It was he who opened living fountains,
While he drank the wormwood and the gall;
It was he who hushed his own heart's crying,
Just to hear another's feeble call.
He could give a crown of loving kindness,
And himself be crowned with cruel scorn;
He could put on other brows a glory,
While his own still wore the stinging thorn.

While he gave the joy of heaven to others,
He himself was crushed to earth with woe;
And he spoke his words of consolation,
From an inner anguish none could know.
When the Father raised his face of glory,
And the shades of death came o'er his eyes,
He could turn to help a soul belated,
Groping for the gates of Paradise.

Heaven and earth have taught us whispered lessons,
From the depths beneath, and heights above;
But the clear voice of the princely teacher,
Spans the ages with its chords of love.
'Tis his voice that calls us to his service,
'Tis his hand that reaches down to lead,
'Tis he bids us set our feet, well sandalled,
In the very footprints he has made.

Everywhere "his lowly" need our caring,
All around "his blinded" need our sight;
Many a soul sits darkly in grief-shadows,
Waiting for our hand to bring the light.
Hiding deeply all our selfish sorrows,
'Neath a love that "seeketh not her own,"
Filling sunny hours with heavenly service,
We shall hear at twilight his *'Well done!'*

—*Alice W. Milligan.*

PRACTICAL QUESTIONS

A TOWER reader writes that she recently met some of like precious faith, who, while recognizing sanctification as she does, did not seem to have an ecstatic joy, accompanied by great emotion, but, on the contrary, seemed to hold the doctrine of full consecration by a process of mental reasoning. She was disappointed in finding them, as she thought, too cold and calculating. She found, too, that they did not hold to an *instantaneous* change of character—from sin to perfection in holiness, at one bound. She desires our expression on the subject in the TOWER.

We are glad of the opportunity thus afforded us of giving a word of caution on both sides of this question. It is a mistake with some to cultivate and appreciate only the intellectual side of God's grace, while others appreciate and cultivate chiefly the emotions aroused by God's grace and truth. And while we should realize that these extremes result often from a difference of temperaments, this should be no reason for neglecting to alter or modify our natural tendencies, to have them conform to the Lord's pleasure, as indicated to us in his Word.

Our Lord's prayer for his people clearly indicates what is the proper means for our sanctification. He prayed, "Sanctify them through thy truth;" and then, making us doubly sure of his meaning, he added, "thy Word is truth." Those, therefore, who attempt to be sanctified by feelings or by errors or in any other way than by the truth are seeking a good thing in a wrong way; and results will surely be unsatisfactory until the Lord's method is adopted.

But that is no less serious a mistake which some others make, who, while devouring God's Word, get from it merely relief from fears and a satisfaction for their curiosity. Curiosity is insatiable; and if they fail to get what God designed to give them through the truth (Sanctification), they will ere long be devouring one error after another to feed their curiosity, and will delude themselves into supposing that they are continually feeding upon truth—although they are well aware that each new thing devoured is soon abandoned as error, while their curiosity continues the devouring process, but never is satisfied. These the Apostle describes as "ever learning, but never able to come to a knowledge of the truth."—2 Tim. 3:7.

The proper course unites the head with the heart in the search for truth. The heart searches that it may know or prove what is that good and acceptable will of God, that it may please and serve him. The head, as the servant of the heart, searches to test or *prove* the truth, that the honest heart be not deceived into believing and serving amiss. But when the head undertakes to do all the truth-seeking and feeding, the real design of the truth—sanctification—is not attained. The result is merely a reasoning *about* the truth, and not a practicing of the truth—the Word of truth is handled and dissected, but the Spirit of it is not received into good and honest hearts; because it is not a heart-hunger that is being fed, but a curiosity-hunger.

But where the heart hungers and thirsts after righteousness (after right views of God and of fellow-men and of the proper use of our time and influence and talents), and the head as the *heart's servant*, engages in searching God's Word, the case is different; because then each morsel of truth received is at once applied in the life, and the sanctifying work

begins and progresses. To this true heart to know the Lord's will means to at once strive to do what is seen, and *not merely to see the duty or privilege.*

Where truth is seen, and when the heart falls in love with it so that it delights to conform itself to it, even at the cost of convenience or friendships, or other selfish advantages—there the sanctifying influence or Spirit of the truth is at work—there the results sought and intended by our Lord are being attained. Joy will accompany, and peace and trust and love. And *zeal* will never be lacking in a thoroughly sanctified heart, although all may not manifest it in the same way. With one it may be manifested boisterously and with great activity, as a mountain stream when suddenly swollen by a cloudburst; with another it may be that deep and unshown current of spiritual life which enables its possessor to go more calmly forward in a life of sacrifice and faithfulness to duty, against all opposition—as an iceberg, moved by the under current of the ocean, moves steadily and irresistibly with the current, against all the surface currents of the ocean.

To enter into the spirit of the Lord's plan, as revealed in his Word, is to be sanctified by it, and this is impossible without some knowledge of it. And whoever catches the spirit of the truth will have some *emotions*, whether or not they are manifest to others. Sanctification is the truth acted upon—put into the affairs of life; and under present-age conditions, always leads to self-denials, self-sacrificings in the service of God, and truth, and fellow-men.

Kansas.

BROTHER RUSSELL:—I would like to ask a question. Knowing that the world and its ways are of the enemy, at present under his control, and that the saints have no fellowship with the unfruitful works of darkness, how are we to escape serving as jurors? We might say that we cannot conscientiously serve, but the reply is, The court knows no law of conscience. We might say that we do not believe in going to law, and that we are not American citizens; but to all these statements the court has an evasive answer. The question is, Is it proper for the saints to serve as jurors, hold offices, swear or affirm?

I believe it is not; but how to escape to the best advantage for the cause of Christ and his kingdom, is what myself and others wish to know. About twelve or fifteen years ago I saw that the enemy is the ruler of this world, and, as I could not serve two masters, I gave up politics and have not voted since. Again the Word says, "Swear not at all." I have raised these questions before the court of this district and have been dismissed; and others also have begun to see that they were serving the enemy when they thought they were doing God's service. Yours etc.,

G. W. HANEY.

REPLY:—Serving on a jury is in no sense taking part in political affairs. A jury has nothing to do with politics. As far as judging is concerned, the Apostle Paul remarked that, since we are to be judges in the weighty affairs of the next age, we ought to be able to judge in the small matters of the present.—1 Cor. 6:2, 3.

The law governing juries is very simple. The judge instructs the jury on the points of *law* involved in the case, and each juror is required to reach a conclusion in his own mind with reference to the *facts* brought out by the evidence. In serving as a juror he has nothing whatever to do with the law, whether it be good or bad, right or wrong: he merely decides what the verdict shall be, according to the law given by the judge. When called upon to serve as a juror it becomes a duty to respond, and one should ask to be excused only in a case of necessity.

The above would apply even in murder cases, although in such instances most of us would *prefer* to be excused. But if it is necessary to serve, and if the verdict be murder in the first degree, it does not imply that the jury either gives the sentence or executes it. The law provides what shall constitute murder in the various degrees, and the jury merely finds to which of these degrees the facts and circumstances point. It remains, then, for the judge, as the representative of the law, to sentence the culprit, and for the sheriff to execute the law's commands.

In the matter of being *sworn* in as a juror: We see nothing in this to conflict with our Lord's words, "Swear not at all;" but for those who do, the law makes provision, permitting them solemnly, sincerely and truly to "*affirm.*"

As concerns *voting*, the case is somewhat different, and we fully agree with you in the view expressed—that our covenant with the Lord, and our fidelity to him, practically make us aliens in our relations to all human governments, and that, therefore, we would best take no part in the election of officers or in the management of the affairs of this world.

ARE THE LATTER DAYS AT HAND?

"From barbarous Russia comes the news of renewed persecution of the Hebrew people. In Germany the crank and half madman, Ahlwardt, finds bigoted thousands to listen to his barbaric screeds against the sons of Abraham, notwithstanding the fact that the giant intellect of the great Bismarck points out the radical, inherent and illogical viciousness of the antisemitic cry.

"From Austria comes the flat refusal to receive as one of the representatives of our enlightened nation one whose only real offence is that his ancestors fed their flocks among the Judean hills. In our own borders, in the country's metropolis, the portals of its most noted club are closed against a man who admittedly possesses in a high degree every requisite for its membership, but is objectionable to a few miserable beings unworthy of the name of Americans or Republicans, who assign as their only objection the fact that he is of the same race as he whom they pretend to worship as the Saviour of all men.

"But even more significant than all are the statements made in a discussion now going on with regard to the proselyting of the Hebrews of New York City. A young member of the race, Warzarviak by name, intended for its priesthood, in the course of his preparatory studies to that end, became convinced of the truth of Christianity and embraced that faith. He was repudiated by his parents and friends, and even his wife and children forsook him. Nothing daunted, he came to New York City and commenced Christian missionary work among the members of his race. He attracted many of them to hear his preaching, with one result, that a few weeks ago several Jewish rabbis took up the matter and made a vigorous assault upon him and his work. They claimed that the Hebrews who were alleged to have been converted had been bribed by money and other valuable inducements to pretend to forsake their ancient faith and that their conversion was a myth. In support of this they produced several affidavits from Hebrews claiming to have played this despicable game.

"These statements led, of course, to a lively rejoinder by the parties principally concerned and to considerable discussion and criticism of the whole subject through the city press. On the one hand it was contended that Christians should convert the heathen before seeking to proselyte a race of sufficient intelligence and civilization to judge for themselves as to their religious faith, which is also so closely related to Christianity, and also that the work was really a waste of time and money, and no true converts resulted. On the other hand such men as the Rev. Dr. Lyman Abbott contend that the work is entirely proper and that it has been largely successful in New York City.

"The claim is made that since the work commenced fully 1,000 members of the race have honestly embraced Christianity, largely through the efforts of Mr. Warzarviak, whose wife, impressed with his honesty of purpose, has rejoined him with her children, although she has not yet finally embraced Christianity. In this incident, no doubt, many will claim to see the beginning of the fulfilment of the Scriptural prophecies interpreted to mean the conversion of the Jews in the latter days."

—Pittsburgh Times.

GRACE AND PEACE MULTIPLIED

—2 PET. 1:1-4.—

Many Christians refer with special delight to the day when first they realized the pardoning grace of God and the consequent peace that silenced all their fears and enabled them to realize the love of God to them personally. And well indeed may we sing with all such—

"O happy day that fixed my choice
On thee, my Saviour, and my Lord."

But if we have to refer back to the day when we took our first steps as babes in Christ, as the happiest day in our life, there has been something wrong in our experience: we have not been developing as we should and experiencing that wealth of divine favor which is the privilege of every consecrated and faithful soul.

To all such the Apostle Peter sends greeting, saying, Grace and peace be *multiplied* unto you. If our hearts leaped for joy when we realized the first droppings of grace and peace, how should our songs abound now, with the increasing evidences of divine favor—with the multiplication of grace and

peace now experienced. But is it really so with us? are grace and peace really multiplied to us? The Apostle indicates that such should be the experience of all who have obtained like precious faith with him (verse 1); and, further, that this increase of blessing should come through an increasing knowledge of God and of Jesus our Lord.—Verse 2.

Some Christians seem to look for the increase of divine favor and peace through other agencies than the knowledge of God; but such is not God's order. Our Lord prayed for his disciples, saying, "Sanctify them through they truth; thy word is truth." The knowledge of the truth is the sanctifying power, the peace-and-joy-imparting power, and is the precious evidence of divine grace or favor. Those who expect to be sanctified without this divinely provided agency and who expect to enjoy abiding peace without it, make a great mistake. Their peace may last while the sun of prosperity shines, and so long as they do not permit themselves to think beyond the immediate present, or to consider future possibilities; or they may for a time, upon a very slight knowledge of the truth, build up beautiful castles of wood, hay and stubble, with here and there a precious stone of truth, and for a time be filled with even ecstatic joy over them; but soon such flimsy structures must fall, and the transient joy end in bitter disappointment—in a loss of both joy and peace and measurably at least, of the realization of the divine favor.

But such disappointments are never realized by those whose peace has its fountain in the perennial springs of God's eternal truth; for, the Apostle says, he "hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." But this knowledge of God is not only an intellectual knowledge of his great and loving plan: it includes also a personal acquaintance with God, a heart to heart communion and fellowship with him—an established sympathy of love and common interest and co-operation. Such a knowledge or acquaintance with God is gained through the study of his precious Word with reverence and diligence, through the personal application of the principles of that Word in every day life and through secret prayer and communion with God.

If we would have this inspiring acquaintance with God we must not forget our privilege of secret prayer. Remember the Lord's words,—"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is invisible, and thy Father which seeth in secret shall reward thee." "The Father himself loveth you, because ye have loved me and have believed that I came out from God." And again, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Thus it is our privilege to know God; but only those who have had the blessed experience can appreciate how greatly the grace and peace of God can be multiplied to us through the knowledge of him thus acquired. As we draw near to him in prayer and communion and the study of his precious Word, we are made to understand the wealth of the divine love and favor toward us who are in Christ Jesus, and who, through entire consecration of ourselves to God, have escaped the corruption that is in the world through lust [the worldly desires and ambitions]. We learn that to us are given exceeding great and precious promises, that by these we might be made partakers of the divine nature; that we are called to be heirs of God and joint-heirs with Jesus Christ; that, if we are faithful to our covenant of entire consecration to God, we shall be made like him and see him as he is; that we may behold the King in his beauty; and that through us in the ages to come God will manifest the exceeding riches of his grace. Oh, what heights of glory are we called to share with our beloved Lord; and what fathomless love is manifested toward us in Christ Jesus!

In humble thankfulness let us ponder these precious promises more and more as in secret we bow at the throne of the heavenly grace; and here let the holy Spirit of God apply the instruction to our hearts, and so may we be filled with the Spirit, and grace and peace be multiplied unto us.

REVERENCE AND FIDELITY

II. QUAR., LESSON X., JUNE 4, ECCL. 5:1-12.

Golden Text—"Not slothful in business; fervent in spirit; serving the Lord."—Rom. 12:11.

In the book of Ecclesiastes, presumably written in Solomon's later years, we have an important question raised, considered in various aspects, and answered from the standpoint of a wide and varied human experience. The question (chap. 1:3) is—

"What profit hath a man of all his labor which he taketh under the sun?"

The question is an important one, especially for the young; but all would do well to carefully consider it in the light of Solomon's experience, and with the prayer of the Psalmist in their hearts—"So teach us to number our days, that we may apply our hearts unto wisdom."—Psa. 90:12.

Hear the words of the Preacher. He says, "I, the Preacher, was king over Israel in Jerusalem. And I gave my heart to seek and to search out by wisdom concerning all things that are done under heaven: this *sore travail* hath God given to the sons of man *to be exercised therewith.* I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."—1:12-14.

Thus testifies one of the most successful men, from the world's standpoint, that ever lived. He had all the comforts and blessings that wealth and power and honor and fame and natural qualifications of mind and body and education, and even specially granted superhuman wisdom could bestow upon him. And all of these he used *chiefly* for his own personal, present gratification. He says, "I said in my heart, Go to, now, I will prove thee with mirth. . . . . I sought to give myself unto wine; I made me great works; I builded me houses, I planted me vineyards, I made me gardens and orchards; I got me servants and maidens and had servants born in my house; also I had great possessions. I gathered me also silver and gold and the peculiar treasure of kings and of the provinces. I got me men singers and women singers and musical instruments of all sorts: also my wisdom remained with me."

Thus he proceeds from chap. 1:12 to 2:26 to show how he delved into every luxury to seek full satisfaction and to find in these things the chief end of his existence. But, after all, he pronounces the whole experience "sore travail."

In chapters 3, 4 and 5 Solomon gives us the results of his wide experience and observation from a *business* and *social* standpoint. He sees men laboring hard to amass wealth, and wisely inquires (3:9), "What profit hath he that worketh in that wherein he laboreth?" Then he adds—and how truthfully his experience agrees with all our own observation and experience—that "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?" (5:10, 11.) So business prosperity he regards as an empty bubble, and the excessive labor to accomplish it as laboring for the wind.

In the adjustment of human affairs he further perceives that iniquity and injustice prevail everywhere, and to such an extent that there is really no redress and no comfort to those who lay it to heart, except in the thought that God is above all the judges of the earth, and that his judgments will some day be manifest and prevail. (5:8.)

Chapter 6 shows how vain and unsatisfactory is every earthly good, when there is no hope beyond the present life. Chapter 7 gives some advice which, from the standpoint of present selfish advantage, is good. It counsels such as seek merely present ease, etc., to be careful to maintain a good name (verse 1), not to be hasty tempered (verse 9), to be sympathetic with those in sorrow (verse 2), etc. But since righteousness is not rewarded in the present time with prosperity, but rather with adversity, the ease and pleasure seeker will find it to his present advantage not to be "righteous over much," neither to be "wise over much." Neither should he be either wicked or foolish. (Verses 16, 17) In other words he should keep his finger on the popular pulse, and regulate himself according to popular ideas. This is not the proper course for the children of God, but it is the wise course from the standpoint of worldly policy, which, alas! is too often adopted by his professed children. It is the policy of the "tare" element in the nominal Christian church; but it is not the policy of the truly consecrated children of God who prefer to suffer for righteousness' sake, rather than to win a good name among men by a compromising policy.

In chapter 8:16, 17 and chapter 9, Solomon declares that, in view of God's mighty works, he had sought to find out the deep mysteries of his plan for his creatures, but that he had sought in vain. A knowledge of his plan was not then due; and so (Chap. 9) he considered that the righteous and the wise and their works are in the hand of God, but he could not tell certainly from the book of nature whether God loved or hated them; for he said, "All things come alike to all: there is one event to the righteous and to the wicked." So from this skeptical view he concluded to take all the pleasure he could out of the present—to make merry, and live as joy-

fully as he could, seeking, first of all, his own ease and pleasure, and, secondarily, the pleasure of others so far as it did not interfere with his own. Upon these very principles Solomon acted until, surfeited with self-gratification and sick at heart, he cries out at last, as does every one who drains the cup of worldly pleasure, "Vanity of vanities; all is vanity."

Chapter 12 now turns away from the disgusting sweets of worldly pleasure, and counsels youth to pursue a different course from that the king had taken, saying, "Remember now thy Creator in the days of thy youth," etc., and adds that the conclusion of the whole experience of his life is that the proper course is to "Fear God, and keep his commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Verses 1. 13, 14.

Well would it have been with Solomon had he learned this lesson in his youth from the law and the prophets, instead of ignoring these and turning to poor human philosophy—his own reasonings—and then, by the experience of a wasted life, finally proving the vanity of every other course save that of God's appointment and direction, and losing the reward of divine favor which a course of entire faithfulness to God would surely have brought in due time. The course which Solomon chose and followed brought the temporal advantage which was very unsatisfactory; but it surely did not entitle him to a place among the ancient worthies, some of whom Paul enumerates in Heb. 11, who are to have an honorable position in the earthly phase of the kingdom of God. (See MILLENNIAL DAWN, Vol. I., Chapter xiv.) Then those who faithfully suffered for righteousness' sake will be exalted as princes in all the earth (Psa. 45:16), while such as Solomon will have a much lower station.

The *Golden Text*—Be not slothful in business, but fervent in spirit, serving the Lord—is the counsel of the Apostle Paul to such as have consecrated themselves to the Lord. These, devoted to the special work of the Lord, he would have remember not to be slothful or indifferent to the duties and responsibilities incumbent upon them and pertaining to the present life—such as providing for their families, etc. They should not be slothful in these things, but active, and at the same time fervent in spirit in serving the Lord.

The golden text is very suggestive of the different standpoints of the Apostle Paul and King Solomon. The latter, living before the Gospel age and its high calling began, counseled an easy course of moderation: saying, Why should one become overmuch interested in anything? Why not take life easy? But the Apostle saw a prize that inspired his zeal to the point of fervency; and he advises all who are running for the same prize to be *fervent in spirit*, in the service of God now open to them;—an opportunity not open to Solomon, and not then even revealed because "now is the acceptable time."—Eph. 3:5; 1 Pet. 1:12.

THE CREATOR REMEMBERED

II. QUAR., LESSON XI., JUNE 11, ECCL. 12:1-7, 13, 14.

Golden Text—"Remember now thy Creator in the days of thy youth."—Eccl. 12:1.

VERSES 1-5 present a vivid pen picture of old age—"the evil days" of physical decline and infirmity, "when thou shalt say, I have no pleasure in them." The world offers its pleasures to the young, who snatch at the delusions; but age has proved them all empty bubbles. The world has nothing substantial to offer, and therefore, unless the mind has found its satisfaction in God, there is indeed no pleasure in old age.

VERSE 2 refers to the dimness of vision, both mental and physical, and to the fact that clouds of trouble of one kind or another quickly succeed each other after every refreshing rain which brings hope of succeeding sunshine of prosperity.

VERSE 3. "The keepers of the house [the arms and hands] tremble; and the strong men [the lower limbs] bow themselves [unable to support the weight of the body], and the grinders [the teeth] cease [to perform their office], because they are few; and those [various mental faculties] that look out of the windows [the eyes] be darkened [or dimmed]."

VERSE 4. "And the doors shall be shut in the streets, when the sound of the grinding is low."—When the work of life is done there is little in common with the rising generation, and therefore less and less communication. "He shall rise up at the voice of the bird [—early, being unable to sleep well], and all the daughters of music shall be brought low [the failing powers cease to catch the strains of earthly enchantments]." But if he have the ear of faith, he catches the sweeter strains of heaven's melodies, of which Solomon in all his glory never knew.

VERSE 5 represents the great burden, labor and sorrow of extreme old age with all its infirmities, until all earthly desires fail and he goes to his long home—the grave—there to await the morning of the resurrection. "Weeping may endure for the night, but joy cometh in the morning."—Psa. 30:5.

VERSES 6, 7 represent death—the silver cord of life being loosed, the golden bowl (the body which contained the precious life-blood), broken; the pitcher (the lungs which drew in life from the fountain, the surrounding atmosphere), broken at the fountain; or the wheel (the heart), broken at the cistern. Then, when the body can no longer perform its offices, the dust of which it is composed returns "to the earth *as it was* [mere inanimate dust] and the spirit [*ruach*, breath, wind] shall return unto God who gave it," going back into his great reservoir of wind, breath—the surrounding atmosphere; and the being, the soul, is no more, save as it is engraven indelibly upon the tablet of God's memory to be reproduced again in the resurrection at the last day—now so near.

VERSES 13, 14. This conclusion of the whole matter of a life's experience is that to which all men come sooner or later. "Vanity of vanities; all is vanity" is, after a wasted life, the poor world's dying refrain, when they see it would have been better to have feared God and kept his commandments. And that they may effectually prove this conclusion is God's object in letting them have the present experience under the dominion of Sin, which even Solomon in all his glory called "sore travail:" that they may be ready for the duty of submission to God, which will be enforced in the coming Millennial age of the world's probation. This object is distinctly stated by Solomon in Chapter 1:13 and 3:10.—"I have seen the travail which God hath given to the sons of men *to be exercised* [by experience] *in it*."

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

California.

DEAR BROTHER RUSSELL (for by that endearing name I feel permitted to call you):—I received your esteemed reply to mine of recent date, also the TOWER containing article on "The Holy Spirit," for which I desire to thank you fervently. For me it is "Confirmation strong, as proofs of Holy Writ." God grant that the truth may spread yet more widely.

I desire to express, through you, my heartfelt thanks to the young colporteur from whom I bought the DAWNS some six months ago. I saw him only for a few moments, and have not seen him since. He was trying to sell DAWNS at the house at which I had to call to collect a bill. I saw a package of books on the stoop, and I picked one up. The title was enough to attract me. I told him I had been, and was still, deeply interested in the subject, being a believer in the dear Lord's immediate coming, and my daily prayer being, "Thy kingdom come." He told me that, if I read the DAWNS, I would get the light I sought on the subject. May the dear Lord bless the young man wherever he now is. He was the direct means of bringing much light and knowledge and consequent joy and peace to my life.

I am not rich in this world's goods, but I have bread and to spare; and I think the benefit I have derived from the perusal of your article on "The Holy Spirit" demands a thank-offering: so I enclose $1.00 for that purpose.

Yours, stronger in the faith, and still hungering for the truth as it is in Jesus, G. H. SAGAR.

Georgia.

MY DEAR FRIENDS:—After much delay (which is not the result of carelessness) I acknowledge the receipt of the sample lot of Booklets, and also three copies of ZION'S WATCH TOWER which came in due succession, beginning with March 1st, and for which I tender my hearty thanks. You will remember that I expressed my intention to try the business of selling the Booklets; and on receipt of samples I spent an afternoon canvassing and secured orders for about two dozen. Meanwhile I loaned some of the Booklets, and they were circulated from house to house. Some of the people seemed so awe-stricken at the strange doctrine of a future probation, and others so unwilling to support any theory that questioned the doctrine of "eternal torment," that I decided to prepare myself, if possible, to give explanations and to meet their arguments. So I applied myself diligently to the study of *The Plan of the Ages*, which has been to me a source of great delight. Notwithstanding the doctrine is entirely new to me, and quite contrary, in many respects, to what I thought was

my fixed opinion, it appears, from an increase of knowledge through the study of *The Plan of the Ages*, that the subject is worthy of serious consideration.

If the plan of salvation is broad and liberal enough to grant a full opportunity beyond the grave, to come to a knowledge of the truth and be saved, to all who could not or did not have such knowledge and opportunity in this life, why should any one find fault? And if it is found that those—

"Tempests of angry fire, that roll
To blast the rebel worm
And beat upon the naked soul
In one eternal storm,"

are, after all, only imaginary, why should not all the living rejoice that so many billions of our race are delivered from a fate worse than death, and that God is truly a God of love? [Why indeed?]

I enclose twenty-five cents to pay for Vol. I., and I desire the succeeding volumes, as I am a humble seeker after the truth, and never expect to get too wise to be taught. I want not only your books, but your prayers—that I may understand them, and be enlightened and blessed by their teachings.

Yours in sincerity, D. M. STANSELL.

Massachusetts.

DEAR BROTHER IN CHRIST:—It is impossible to express my gratitude for the pleasure and happiness your explanation of God's Holy Book has given me. I believe every word of it. It fills a vacancy I have always felt, since first I tried to serve God, and it draws me nearer to him.

I recently loaned Vol. I. to a retired Congregational minister. He returned it in a few days, saying that he believed every word of it. I asked him why the ministers do not acknowledge the errors they are preaching. He replied that they are *tied up*.

I read my Bible more than ever, and I love it more, because I understand it better. Please remember me in your prayers.

Gratefully, yours in the Lord, A. M. BRUYN.

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FURTHER JEWISH EXPULSION

According to a cablegram to the *New York Times* of May 7, a fresh edict, by the Russian Emperor, will expel nearly a million Jews from Poland. We quote as follows:—

"Nothing that can occur in Europe, not even a war of great magnitude, possesses a deeper interest for Jews and Christians alike, than the prospect of a large exodus of Jews from Russia.

"As a consequence of the Passover edicts of 1891 more than 400,000 Jews were driven from Russia. More than 110,000 of the exiles landed in New York, and many thousands found their way to Boston, Philadelphia, Baltimore and Chicago.

"The interest of the people of New York in that vast body of immigrants was greatly intensified by the presence among some of them of typhus and cholera; but on other grounds the immigrants aroused the most widespread concern.

"The labor unions of New York and other cities made energetic protests against the admission of the Russian Jews into the labor markets of the New World. There were objections to the wholesale entrance of the refugees on social grounds.

"The movement of the Jews in Russia, which is now under way, according to Mr. Frederic, is four times as great as that following the Passover edict of 1891, and it will affect every Jew in Poland. This is the first time that the Polish Jews have had their liberties abridged. There are in Poland about 1,500,000 Jews.

"The immigration laws of the United States have been recently made much more rigorous by Congress, owing to the last Russian exodus and to the public fear of typhus and cholera. The immigrants are to be catechised in order to get statistics as to their social, moral, physical, and financial condition. Immigrant-carrying vessels are to be limited, and in several directions the restrictions are drawn tighter around the passengers of the steerage.

"Through liberal contributions of Baron de Hirsch and other rich Jews in Paris, London, Berlin and Vienna, there were established two funds for the exclusive relief of Russian and Roumanian Jews.

"One of these funds amounted to $10,000,000, and was put at the disposal of a committee of London Jews, with that city as the headquarters of the fund.

"The other fund was sent by Baron de Hirsch to New York, and is managed by seven trustees. The fund amounted, when established, to $2,500,000, and the money was invested in New York bonds and mortgages drawing interest.

"A Trustee of the Baron de Hirsch Fund said, "We were anticipating something of the kind before long. We have $30,000 a year available for direct relief to the refugees, and this sum can readily be increased to $50,000. There will be no lack of funds to take care of all the needy Jews who come. We do not encourage them to come, nor have we ever.

"The partial failure of the colonization schemes in South America has rendered it probable that other parts of America and the world will be considered by the managers of the London Baron de Hirsch Fund, in future schemes of this kind. Australia offers an inviting field, and it is probable that colonies will be started there. Mexico, likewise, seems to be a favorable country. We can ourselves take care of 50,000 Jews this summer, and we do not think that the number who come will reach that figure.

"A good many of the Jewish refugees from Russia are fleeing into Palestine and settling there. The Jews have not nearly as much disinclination to agricultural pursuits as is popularly supposed."

THE RELATIVE CLAIMS OF LOVE AND JUSTICE

There is nothing more necessary to the peace and prosperity of the church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion, with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through a failure to rightly distinguish between the relative claims of love and justice. Therefore we deem it profitable to briefly consider these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by the square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure:" there is no grace in it, no heart, no love, no sympathy, no favor of any kind. It is the cold, calculating, exact measure of truth and righteousness. When justice is done, there is no thanks due to the one who metes it out: such a one has only done a *duty*, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, cold, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the principle which underlies all his dealings with all his creatures: it is his *unchangeable business principle*. And how firmly he adheres to it is manifest to every one acquainted with the plan of salvation, the first step of which was to satisfy the claims of justice against our race. Though it cost the life of his only begotten and well beloved Son to do this, so important was this principle that he freely gave him up for us all—to satisfy its legal claims against us.

The principle of love, unlike that of justice, overflows with tenderness and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, We should be just before we attempt to be generous.

And this is right: if justice is the foundation principle in all of God's dealings, it should be in ours also; and none the less so among brethren in Christ than among those of the world. As brethren in Christ, we have no right to presume upon the favor of one another. All that we have a right *to claim* from one another is simple justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties,

etc., because we realize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another. This is all we have any right to *claim;* and we must also bear in mind that while we have a right to claim this for ourselves from others, we are just as fully obligated to render the same to them.

But while we *may claim* justice—though there is no obligation to demand it for ourselves, and we may if we choose even suffer injustice uncomplainingly—we *must,* if we are Christ's, *render* it. In other words, we are not responsible for the actions of others in these respects, but we are responsible for our own. And therefore we must see to it that all our actions are squared by the exact rule of justice, before we ever present a single act as an expression of love.

The principle of love is not an exact principle to be measured and weighed like that of justice. It is three-fold in its character, being pitiful, sympathetic or reverential, according to the object upon which it is centered. The love of pity is the lowest form of love: it takes cognizance of even the vile and degraded, and is active in measures of relief. The love of sympathy rises higher, and proffers fellowship. But the love of reverence rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter sense we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence, and our fellow men in proportion as they bear his likeness.

Although we owe to every man the duty of love in some one of these senses, we may not demand it one of another, as we may the principle of justice; for love is the overflow of justice. Justice fills the measure full, but love shakes it, presses it down, heaps it up and overflows justice. It is therefore something not to be demanded, nor its lack to be complained of, but to be gratefully appreciated as a favor and to be generously reciprocated. Every one who craves it at all should crave it in its highest sense—the sense of admination and reverence. But this sort of love is the most costly, and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble.

The love of sympathy and fellowship is also very precious; but, if it come merely in response to a demand, it comes robbed of its choicest aroma: therefore never demand it, but rather by manifestation of it toward others court its reciprocation.

The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, who is so full of the priniciple of love that it overflows in its generous impulses toward even the unworthy. All of the objects of pity are not, however, unworthy of love in the higher senses; and some such often draw upon our love in all the senses.

To demand love's overflow of blessing—which is beyond the claims of justice—is only an exhibition of covetousness. We may act on the principle of love ourselves, but we may not claim it from others. The reverse of this exhibits a manifest lack of love and a considerable measure of selfishness.

Thus, for instance, two of the Lord's children were once rooming together and, through a failure to rightly consider the relative claims of love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent; and when the other urged the claims of justice, he pushed the claim of brotherly love, and the former reluctantly yielded to it, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow and one-sided a view. Cannot all see that love and justice should work both ways and that it is the business of each not to oversee others in these respects, but to look well to his own course, and, if he would teach others, let it be rather by example than by precept?

Let us beware of a disposition to covetousness, and let each remember that he is steward over his own goods, and not over his neighbor's, and that each is accountable to the Lord, and not to his brother, for the right use of that which the Master entrusted to him. There is nothing much more unlovely and unbecoming to the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be specially manifest in broad and generous consideration, which would rather cover a multitude of sins than magnify one.

May love and justice find their proper and relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory. The Psalmist says, "Oh, how love I thy law [the law of love, whose foundation is justice]: it is my meditation all the day." (Psa. 119:97) Surely, if it were the constant meditation of all, there would be fewer and less glaring mistakes than we often see. Let us watch and be sober, that the enemy may not gain an advantage over us.

THE LORD'S SHEEP

[Reprinted in issue of December 1, 1902, which please see.]

BE YE WISE AS SERPENTS—HARMLESS AS DOVES

DEAR BROTHER RUSSELL:—I appeal to you for some assistance. I have had within the last four months quite an experience; and, being only a "babe" in the truth, I need help. My query is respecting MILLENNIAL DAWN. The Lord has used it graciously in bringing me into his family,—and into great joy and peace. I was not until lately a Christian; because nothing in Christianity drew me; but rather, the contradictory doctrines of the various denominations repelled me, and caused me to doubt the Book (the Bible) from which so many conflicting views could be drawn. About a year ago I became a "Salvationist," but now I am simply a Christian.

But when I had read the DAWN series (and I shall always feel grateful to the dear friend and brother, who brought it to my attention), I found what my soul had long unwittingly hungered and thirsted after;—I found the divine plan of the ages;— I found harmony in God's Word;—I found the plan of God therein revealed in fullest accord with my highest and noblest reasoning faculties and sympathies; I found it full of love, full of justice and full of wisdom.

Joyfully I exclaimed,—These DAWN volumes are the Bible keys which God himself has sent to his people; that now, at last, after centuries of darkness and perplexity; we may "see light in his light," and praise and glorify his name and get fully free from the bondage of error, and enjoy the true liberty of the sons of God!

As you know I entered the colporteur work;—I gave myself zealously to that work (selling over a thousand DAWNS in eleven weeks), because I believed that thus I was preaching the Gospel more successfully and more acceptably to God than in any other way. But now I have stopped; because doubts have been aroused in my mind (and these by a brother colporteur) as to whether or not the DAWNS are what I hoped, —*God-given* "Bible Keys."

The cause of my loss of confidence lay in the fact that the brother colporteur referred to, while quite earnest in the sale of DAWN, gave me to understand that he differed with its teachings on several points, and in some meetings, which we attended, he seemed to ignore the DAWN entirely. When one older than I in "this way" manifested such lack of confidence in the DAWNS, it shook my confidence, and I said to him, "Were not the DAWNS and WATCH TOWER the channels through which God brought the knowledge of his plan of the ages to your attention, And, if so, why are you ashamed to confess the agency which God thus honored and used to bless you? And if you know more truth than the DAWN and the TOWER present, and in conflict with their teachings, why do you circulate them?" The answer was that I would make of you a pope; and that even some parts of the Bible are errors.

But I was honest and in earnest, and concluded to sell no more DAWNS until I felt sure that they present the truth; —more of it than any other book I could circulate, and more than I myself could teach in any other manner. It was about this time that the Adversary brought me in contact with the so-called *Spirit of the Word* which for a few days threatened to ensnare me. But I soon discovered that not the spirit of God's Word but the spirit of error forwarded its teachings. It is altogether off the foundation,— the ransom. It teaches, too, that God is the only real sinner, and man his innocent dupe. Its hope is that, after 6000 years of mischief and sin and trouble making, God will, during the Millennial age, change; and in his efforts to undo the wrongs of the past and present he will save everybody everlastingly,—even the devil. I learned that Mr. Adams had first gotten the truth from you (and I could see traces of the plan of the ages throughout his writings), and that he had as he supposed *improved* upon your writings: but to me his improvements had spoiled everything they mixed with.

I turned again to the DAWNS and TOWERS, and again the peace and joy and confidence began to come. Brother Adamson's article in the March 15th TOWER helped me, and then the May 1st TOWER on "The Twelve Apostles," seemed just the

food my soul needed. It, with the second chapter of DAWN, Vol. 1., refreshed my confidence in the Bible as indeed the Word of God—specially given and specially presented for our comfort and strength in this day of doubts and skepticism and many "uncertain sounds." And this gave me increased confidence in the DAWNS and TOWERS; and I said to myself: The same God who sent by his spirit his message by the prophets and his expositions by the apostles surely had something to do with the preparation of the MILLENNIAL DAWN and WATCH TOWER teachings; for they, and they alone of all the books of earth, fully harmonize the teachings of the Bible and make clear "the mystery" which God declared he would make clear in the close of the Gospel age. (Rev. 10:7) As evidence that there is an intelligent Creator, I am reminded of the old proof, sometimes given to atheists, viz., the finding of a watch. The perfect adaptation of its wheels to each other and to the hands and dial proves that the watch had a designer, just as the perfect adaptation of Nature's various parts proves that there is an intelligent Creator. This same illustration, it seems to me, fits the DAWN: the fact that no other view harmonizes the entire Bible and rejects none of it, and the fact that the DAWN does this, would seem to my mind to prove that the DAWN had, either directly or indirectly, God's direction and providential leading in its preparation.

I note, Brother Russell, how carefully and modestly you disclaim any special revelations, any special inspirations, etc., in connection with these writings: how, on the contrary, you claim that all such revelations, etc., ended with the twelve apostles, and that all subsequent light comes through their writings; and that the fact that the much fuller light now shining upon the divine plan is simply because God's *due time* has come for solving "the mystery;" that some channel must be used; and that if you had not been faithful to the opportunity some one else would have been used to hand forth the "meat in due season" to the household of faith.

Now, excuse the question please,—Does the brother I mention know more about the plan of God than you do? Or do you know anything wrong with the DAWNS, that you could correct if writing them today? As I said at first, I am but a "babe" in Christ and in the truth, but I desire the truth—the clearest truth to be obtained, and want to spend myself entirely in its service. Help me, I pray, to get settled again on a sure, firm foundation; for I have no desire to deceive myself or others.

Your brother in love, fellowship and his service, ———.

IN REPLY

[This dear Brother has since gotten quite rid of his perplexities, and is again hard at work in the harvest-field selling DAWN. We publish the above, and our answer, for the sake of others; advising all the dear reapers to be cautious lest the "babes" be even unintentionally choked.—EDITOR.]

DEAR BROTHER ———:—I am much pleased with your earnest spirit; and I fully agree with your sentiment that, in consecrating our time, influence and all to the Lord and his truth, it is our duty to use every reasonable means to know just what is truth. You did perfectly right in stopping your sale of DAWNS when in doubt about its truthful representation of God's great plan. Honesty toward God and toward fellow men demanded this of you, as of all in this harvest work, or in any work in which the laborer becomes ostensibly God's instrument. For this reason we seek to have, among the DAWN and TOWER colporteurs, only such as are in the work for the Truth's sake *only*.

But, dear brother, God would have you learn that, while the sympathy and companionship of fellow-servants are pleasant and desirable, it is needful for each of his servants to have on a personal armor that he may be able always to give an answer concerning his *own hope* (regardless of the hopes and doubts of others) with meekness. (1 Pet. 3:15) Being only a "babe" in the truth and in the Lord, it is not surprising that you lacked the full vigor and full armor of a *"man in Christ,"* well instructed unto every good work, and fully able to rightly divide the Word of Truth. Indeed, this may yet be quite a lesson for you to learn,—that you do not know *much;* that you are not yet a graduate, but merely a pupil in the school of Christ. Even the Apostle confessed that *now* we see as through an obscured glass,—now we know only in part. (1 Cor. 13:12) And the more we all grow in the grace of the Lord, the humbler and more teachable we surely will become. It will be less and less a question of what channel the Lord may use, so long as we are sure that what we receive is his message from his Word.

But you are quite right in looking for more refreshment through the former channel of blessings;—until you are convinced either that the entire matter was a delusion and a deception, blessings and all, or else that the channel has become corrupted at a certain point, beyond which it is unfit for refreshment. And in the latter case it would be your duty to point out the corrupting error of life or doctrine——to the teacher, first; and then, if still seen to be error, you should boldly but lovingly declare, with your proofs, what you find to all whom you may esteem to be in danger. But if great humility is essential to acceptance with the Lord as teacher, remember that it will require the same spirit of meekness and humility to be properly and acceptably a teacher of teachers. Such a course is indicated in our Lord's Word, and is sure to bring good results to all the meek concerned.

Now, dear brother, begin again; and, taking your BIBLE and the DAWNS, study the Plan of the Ages in the light of God's Word, and become rooted and grounded and built up in the present truth. (Col. 2:7) When thus convinced of God's Word, the doubts and fears of others, on subjects thus proved and fully tested for yourself by the only standard, will not affect your faith, but strengthen you. But let not your strength rest in yourself,—in your own wisdom and knowledge which would merely puff you up and speedily make you unfit for present usefulness, as well as unworthy of the future kingdom glories, promised to the faithful meek. Neither must you lean upon the DAWN and the TOWER as infallible teachers. If it was proper for the early Christians to prove what they received from the apostles, who were and who claimed to be inspired, how much more important it is that you fully satisfy yourself that these teachings keep closely within their outline instructions and those of the Lord;—since their author claims no inspiration, but merely the *guidance* of the Lord, as one used of him in feeding his flock.

I trust, dear brother, that, as you examine these publications, that may seem to you to be true of the author which the Apostle Paul said to himself: "We preach not ourselves, but Christ,—the power of God and the wisdom of God. Whether successful or not, others must judge, and especially the Lord; but I ever seek to hold forth the Word of Life. (Phil. 2:16) True, it has been held forth in *my* hands (powers), but never as *my* Word. Hence in no sense have I, as a pope, *taken the place* of Christ before his church.

Indeed, time and again I have seen that the teachings of those who make utterances of their own, but in the name of Christ, by claimed inspiration, or special revelations, or boasted wisdom (which is the real spirit of popery), and without proof from the Scripture, are received by many. And I am confident that the DAWN and TOWER would have many more friends and believers if they followed this (popery's) course;—for as some one has said, "People prefer to be humbugged." But such a course I dare not follow; I must be true to the Lord and declare his Word, and let him take charge of the consequences.

The world will be deceived, and merely so-called Christians also; because error will come in the way that will appeal to their expectations—boastfully: but God is now seeking a special "little flock" which always hearkens to the voice of the Chief Shepherd, and flees from all undershepherds who do not echo his words and have his spirit of meekness and simplicity.—Phil. 3:16-18.

And now about brother-colporteurs: I know from your previous letters that you owe very much to some of them for kindly Christian assistance in the truth and in colporteur methods. I feel sure that to some extent you have misapprehended their no doubt well-meant remarks; but I regret that any of them should be so unwise in their utterances, even though their hearts were entirely right in the matter. I have too much confidence in them all to suppose that any would remain in the harvest work if he had lost confidence in the *tools* with which the work is being prosecuted;—the DAWN and TOWER through which they learned of "the harvest" and found an entrance into it. When you become better acquainted with them, you will, I believe, fully concur with me that they are a very noble, self-sacrificing and humble band of the Lord's disciples; and will love them every one, as I do.

The only explanation I can offer of the language you quote is that possibly he thought you were in danger of loving the servant who showed you the truth more than the Lord who gave it to you through the servant. And let us hope it was zeal for the Lord that led him to the other extreme.

The remark, that "all of the Bible is not true," may merely have meant that some very ancient manuscripts of the Bible, found within the last fifty years, show that a few verses here and there in our common English Bible are really no part of the Bible proper, as it came from the apostles, but were added by unknown parties somewhere between the fifth and tenth centuries. (Of these are Mark 16:9-20; John 21-25; Matt. 23:14; and parts of 1 John 5:7,

8 and of Rev. 20:5; besides a few of very minor importance, affecting the sense little or nothing.) Or he may have been drifting, as so many are in these days, into a general doubt of the Bible, and of all except their own so-called "higher criticism:" If so, we trust that the article on "The Twelve Apostles," may prove helpful. It was intended to meet just such doubts and questionings and has already been blessed to many of the "sheep". Or he may have meant that the translators might at times have used to advantage other words than these they did use. But whichever was his thought, his expression was unwise; because his meaning was not made clear to you, and led you into doubts and fears and questionings, instead of establishing you in the faith.

The same would be my construction of the unwise expression you mention relative to DAWN and TOWER. Probably his meaning was that a few typographical errors had come to his attention; or, that, if he were to set himself about it, he could clothe the thoughts in other language which he would think preferable. But as for his holding variant views on *any doctrine of importance* taught in the DAWN and TOWER, I think that very improbable; and hence that his wiser way would have been to have ignored motes and trifles unworthy to be mentioned with the blessed truths now shining upon and refreshing us all. (And I may here answer one of your questions by saying that, if I knew of errors in the DAWN, I assuredly would contradict and correct them.)

Besides, let us remember that the colporteurs also are fallible, and often subjects of special temptations,—as are all public representatives of the truth. (Matt. 18:1; Luke 22:24; Num. 16:3-9) If you engage again as a colporteur, dear brother, you may have more temptation on this line than thus far, and will be able to sympathize more heartily with others and to help them.

While, as you have possibly noticed, the DAWN gives only so much prominence to the name of the author as seemed necessary,—omitting it entirely from the usual places on the cover and title page—and while we have never offered objections to the many who have quoted at length from our writings without mentioning them (but on the contrary have rejoiced to have the truth proclaimed from any motive—Phil. 1:15-18), yet our observation, covering several years, is that those who love the truth, but are ashamed of the channel through which God sends it, never prosper in it, but finally lose it as well as its spirit. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased," is God's rule; and God's blessing will come to us along that line or not at all.

Should the temptation ever come to you, to seek to show your wisdom by magnifying a minor difference between yourself and another of the Lord's servants, reject the thought as a temptation from the devil, and do the very reverse;—minimize differences, and endeavor to mind the *same things* and to be of one mind and one spirit with all who love the Lord—1 Cor. 1:10.

Let ambition of the flesh die in you, dear brother, and take instead that "fervency of spirit, serving the Lord," which the Apostle enjoins;—an ambition to be and to do, simply and solely, to please and to serve our great Redeemer, and through him the Father. To do this, "Keep yourself in the love of God," and "let it dwell in you richly and abound."

Your servant in the Lord and his truth, C. T. RUSSELL.

THE REMEDY CO-EXTENSIVE WITH THE CURSE

[Reprinted in issue of November 1, 1905, which please see.]

FACE TO FACE WITH TROUBLE

You are face to face with trouble,
And the skies are murk and gray;
You hardly know which way to turn,
You are almost dazed, you say.
And at night you wake to wonder
What the next day's news will bring;
Your pillow is brushed by phantom care
With a grim and ghastly wing.

You are face to face with trouble;
A child has gone astray;
A ship is wrecked on the bitter sea;
There's a note you cannot pay;
Your brave right hand is feeble;
Your sight is growing blind;
Perhaps a friend is cold and stern,
Who was ever warm and kind.

You are face to face with trouble;
No wonder you cannot sleep;
But stay, and think of the promise,
The Lord will safely keep,
And lead you out of the thicket,
And into the pasture land.
You have only to walk straight onward,
Holding the dear Lord's hand.

You are face to face with trouble;
And did you forget to look,
As the good old father taught you,
For help to the dear old Book?
You have heard the tempter whisper,
And you've had no heart to pray,
And God has dropped from your scheme of life,
Oh! for many a weary day!

Then face to face with trouble:
It is thus he calls you back
From the land of dearth and famine
To the land that has no lack.
You would not hear in the sunshine;
You hear in the midnight gloom.
Behold, his tapers kindle
Like stars in the quiet room.

Oh! face to face with trouble,
Friend, I have often stood;
To learn that pain has sweetness,
To know that God is good.
Arise and meet the daylight;
Be strong and do your best!
With an honest heart, and a childlike faith
That God will do the rest. —*Selected.*

MESSIAH'S KINGDOM

II. QUAR., LESSON XII., JUNE 18, MAL. 3:1-12.

Golden Text—"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:17.

This prophecy is addressed to Israel. It is a reproof for their wayward and evil course and a warning of the just retribution that must surely follow, if they do not repent and turn to God. Malachi was the last of the Hebrew prophets: his name signifies, The Messenger of Jehovah. He was the last messenger to Israel previous to John the Baptist the immediate forerunner of Christ, the great Messenger of Jehovah's covenant (verse 1); and well would it have been for Israel had they heeded the warning and prepared their hearts to receive the Lord's Anointed. But this they, with the exception of a small remnant, failed to do. The promised messenger, John the baptist, came to prepare the way of the Lord, preaching repentance and remission of sins, and announcing the advent of the great "Messenger of the Covenant" made with Abraham, that in his seed should all the families of the earth be blessed.—Gen. 22:18.

But when the Lord suddenly came to his temple (the Jewish temple), they were unprepared to receive him. They were unprepared to recognize the king in his beauty, or to stand the tests of character there applied to prove their worthiness of the blessings promised in the Abrahamic Covenant. But a few, a small remnant, were found ready. In meekness and humility they inclined their hearts to the testimony of the prophets, of John the Baptist, of the teachings and work of Jesus of Nazareth, and of the voices from heaven which declared, "This is my beloved Son, in whom I am well pleased." Such became inheritors of the Abrahamic Covenant; but the nation as a whole, to whom, as the seed of Abraham, pertained the promises, lost the blessing, and received instead the fiery baptism of trouble (Mal. 4:1), which in A. D. 70 utterly destroyed their national existence, overthrew their holy city, destroyed their temple, and scattered them as fugitives among the nations, where they have been hated and persecuted, even to this day.

While it is clear that the prophecy thus addressed to Israel applied to them primarily, it is also manifest, as shown by the Lord and the apostles, that it had a much wider application; and that in a yet fuller sense it was ad-

dressed to spiritual Israel, of which fleshly Israel was a type; and that it applies to the second advent of the great "Messenger of the Covenant," whose work will fully accomplish all these predictions.

In the largest and fullest sense, therefore, we recognize this prophecy by Malachi as addressed to "both the houses of Israel;"—to all Israel after the flesh, toward the close of the Jewish dispensation, and subsequently to all of nominal spiritual Israel, toward the close of the Gospel dispensation. To the latter, as well as to the former, therefore, belong all the expostulations and warnings of this prophecy; and well would it be for them if they would heed the warnings. But, like their protoype, they will not do so. Only a remnant of nominal spiritual Israel heed the Word of the Lord, and to them, therefore, belong the blessings of his special favor.—Mal. 3:16, 17; 4:2, 3.

CHAPTER 3:1. The messenger who was to prepare the way of the Lord at his second advent, the antitype of Elias and of John the Baptist, was the church militant, the church on earth, whose mission has been to preach among all nations the Gospel of the kingdom and the second coming of Christ, the King, in power and great glory. But this testimony of the church, like that of John the Baptist, has failed to bring peace and good will among men, and consequently the predicted curse (chap. 4:5, 6)—the great "time of trouble such as was not since there was a nation" (Dan. 12:1)—is about to follow.

This true church in the flesh, in the spirit and power of Elias, has been the forerunner of Christ at his second advent. And even now we have the privilege of realizing that this glorious Messenger of the covenant, in whom we delight, has come to his temple—the elect church. By the sure word of prophecy we recognize his presence. See MILLENNIAL DAWN, Vol. II., Chaps. v., vi.

VERSES 2-5. "But who may abide the day of his coming?" etc. His coming is to judgment; for he is now the judge of all the earth; all judgment is committed unto him. Blessed, indeed, are all those whose hearts are fully consecrated to God and faithful, and who are therefore approved of him. Yet even these shall be tried as gold in the fire until all their dross is eliminated and the refiner can see reflected in them his own glorious image. Then, indeed, are the sacrifices of such "pleasant unto the Lord."

VERSE 5 declares, "I will come near to you [to the great systems which compose nominal spiritual Israel—all Christendom, so-called] to judgment. [And who cannot see in the doctrinal conflicts and in the severe handling and criticism of the creeds of Christendom today that the judgment has already begun?] And I will be a swift witness against the sorcerers [against those who obey and teach doctrines of devils in the name of Christianity, and thereby plunge men deeper and deeper into sin and degradation]; and against the adulterers [those who, while claiming to be the virgin of Christ, are living in unholy alliance with the world, whether it be as individuals or as religious systems professedly Christians, yet joined to and dependent upon the civil powers]; and against false swearers [those who have made a covenant with the Lord of entire consecration to him, and yet have been unfaithful]; and against those that oppose the hireling in his wages," etc. The judgment will indeed be a close one; for every work is to be brought into judgment, with every secret thing. (Eccl. 12:14) And it is even now begun: this is the significance of the present overturning and re-examination of every hoary dogma—civil and religious, and no power on earth can end the investigation until it has probed and exposed in all their details every evil thing.

VERSE 6. Were it not for for the enduring mercy of the Lord the workers of iniquity would surely be consumed.

VERSE 7. Prompt repentance even at this critical juncture would save the "Christian world" (?), "Christendom," from the great impending scourge. But they do not realize their condition, and are not willing to admit that they have robbed God of that which is rightly his. They have robbed him of his honor by affirming the doctrine of eternal torment, thus ascribing to God a character blacker even than Satan's. And, while they claim to be the Lord's children and his representatives in the world, their vows are not paid unto the Lord. Their words are stout against him, and they count it a vain thing to serve him in truth and sincerity.

But the few (among the masses of the unfaithful), who do reverence the Lord and walk in his ways, are his jewels, and shall be spared in the evil day that is coming upon the whole world. And not only will they be spared, but they will be the Lord's peculiar treasure—"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Verse 17) To this faithful class, now gathered out of the great mass of nominal spiritual Israel, as well as to a similar class gathered out of the nominal fleshly Israel in the harvest of the Jewish age, belong the precious promises of this prophecy. The elect remnant of fleshly Israel, including the apostles and all the faithful of the early church, and the elect remnant of nominal spiritual Israel, the consecrated and faithful, will together constitute the body of Christ, and, with their Head, will soon be kings and priests unto God—the seed of Abraham in whom all the families of the earth shall be blessed during the Millennial reign. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29; Gen. 12:1-4.

REVIEW

LESSON XIII., JUNE 25.

Golden Text—"In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:6.

The preceding verse should be a part of this golden text, as is forms part of the condition of the promised blessing. It reads, "Trust in the Lord with all thine heart, and lean not to thine own understanding."

This is the blessed privilege of all the sons of God; and years of experience of many precious saints testify that the Lord is always faithful to those who put their trust in him, look for his leading and gratefully acknowledge his faithfulness. Let those who would prove his faithfulness trust him more and more, and cease to lean to their own understanding, and they will be brought to an increasing realization of their heavenly Father's love and care and providence, and into yet closer bonds of sympathy and fellowship with him.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER AND SISTER IN CHRIST:—I have so enjoyed the good things in the last April numbers of TOWER, also the first number of this month, that I must write.

"The Calling of the Twelve Apostles, their Office and Authority," have always been to me of more than ordinary importance. It is a subject I love to study, and you have presented it just as I have wished for it many times. I never had a desire to know just how the Saviour broiled the fish upon the coals, or how much bread he had, or how long it took to eat that divinely prepared meal; but I have always wished to know, as nearly as possible, the work he gave the apostles to do, and how they did it.

May "Daniel's God" reveal to you both things yet to come, and cause you to be abundant reapers in the "harvest time."

Your sister in Christ, MARY L. JOHNSON.

MY DEAR BRO. RUSSELL:—I write to say that, through sickness and other causes, I have not been able for a long time to send any "Good Hopes" to the office; but I hope very soon to be able to contribute a mite for the spread of God's blessed truths.

The first number of this month's TOWER came to me on Thursday evening; and if ever a thirsty pilgrim through the desert was refreshed with pure spring water, so was I comforted and refreshed with its strengthening truths on the subject of inspiration. It came to me just at the right time, making my heart glad, and my spirit rejoice, and my lips praise him who gave himself a *ransom* for all.

The God of our fathers bless you and your dear companion, and all those associated with you in your work of faith and labor of love, with all them that love his appearing and kingdom, is my daily prayer.

Pray for me. HAYDEN SAMSON.

MY DEAR BRO. RUSSELL:—It is with profound gratitude that I thus address you the joyful intelligence that I have withdrawn from the nominal church, and am now free. I praise the Lord for insight into his glorious plan of the ages, and I shall, by his grace, go on to be one of the overcoming class, which will be qualified to be partakers of the divine nature and made joint-heirs with our dear Lord and Saviour.

I would like you to send me some tracts, for, since my withdrawal, three sermons have been preached on the second coming of Christ; and the people seem to be stirred up by them, and also by my statement that Christ has made his second advent and they must not expect to see him with their natural eyes.

Remember your far-away brother at the throne of grace.
M. STRICKLER.

[We rejoice with you in your present freedom. Praise God, from whom all blessings flow!

Have sent some tracts; but next time please suggest how many you think you can use judiciously. We do not wish to send too few—nor yet to waste the tracts by sending too many.

While the knowledge of our Lord's *presence* is very precious to "them that believe," it is rather "strong meat" for "babes in Christ." Let me suggest that to whatever extent we may have opportunity for speaking his truth, in our Master's name, we will do well to remember his words—"Be ye wise as serpents and harmless as doves." "Milk is for babes," says the Apostle; therefore give to such the sincere *milk* of the word, that they may grow thereby." (1 Pet. 2:2.) Begin with "*a ransom* for ALL;" proceed gradually "to be testified in *due* time;" then show the blessed object of Christ's second coming and kingdom; next the *manner;* and, finally, to the few who have interestedly and intelligently followed you thus far, point out the fact of the Lord's *presence*, as foretold by the prophets, and as confirmed by the wonderful events of "the harvest" and "the day of the Lord," now in progress. The Lord bless and use you in his service!—EDITOR.]

BRO. RUSSELL:—I wish to thank you, as the means in God's hands, for delivering me out of long ignorance and bondage. If it will not tire you, I would like to give you a little of my experience.

In the first place, *Food for Thinking Christians* [now out of print] came into my hands, in answer to prayer for light. Then you sent me the TOWER, which I accepted as food for the hungry. I saw some light at that time, but it was all so new; and, though I came out of the Presbyterian church and was immersed, I soon succumbed to the opposition of my friends. They called me a fool, and said that if I did not let religion alone I would soon be in the insane asylum. I replied that *true* religion never made people crazy, though the lack of it often did. However, my health was poor, and I soon became tired of so much opposition. I stopped talking about the truth, and discontinued the TOWER. I thought that in this way I would have peace; but I was not happy. When I went to church, I was not satisfied; for there I received nothing to feed a hungry soul. Often something would say to me, 'Take the TOWER *again;*" but I would silence it by saying, 'I do not want to renew opposition.'

I wonder now that the Lord did not let me go; but he did not; for, though I was drifting, not rowing as I ought, my faith stood fast. At last I awoke to a sense of my condition; but Satan stepped in, and suggested that I join the Baptist church, as that was nearly right, and that, if I went regularly to its meetings, I would be kept from again going to sleep. But I soon saw my mistake, renewed my subscription to the TOWER and purchased the DAWNS. I felt uneasy and guilty, remaining in the church; could compare myself only to the children of Israel, when they said, "Give us the flesh pots of Egypt again;" but, thank God, I withdrew from it some time since, and am now *free.* I am free with the liberty wherewith Christ has made me free, and with his help, I will never again be entangled with the yoke of bondage. I can truly say that the Lord is long suffering and kind: I know he did not entirely cast me off; for, had he done so, I would not now be progressing in the light.

Brother Russell, I have obeyed the command in 1 John 4:1, and I find that you *do* teach the *truth.* It is plain and gloriously grand. It makes God a God with a purpose, not a haphazard being, outwitted by Satan.

I have placed DAWN in the hands of quite a number; and I will copy a portion of a letter written to a friend by a young man who has read it.

"Dear Brother:—I guess you think I have taken your book and appropriated it to myself. I have been reading it, and thanking God that you brought it to my notice. It is indeed a revelation, and has sent a glow of more intelligent faith into my life. I have purchased one, and so return yours with many thanks for your kindness. I shall read the book again and study it carefully; for I am convinced that it contains germs of truth which are almost unknown to the larger part of the world. It has wonderfully deepened my knowledge of God's great plan toward men."

Now I wish to send him the TOWER for one year. I feel I must be like Andrew: I do not amount to much, still I may be the means, in God's hands, of calling a Peter to the Lord's work; so I will still try to scatter the truth, hoping to bring some to the light. I also enclose $5.00 to use as you see fit, knowing that you will use it to the best purpose for the Lord.

With kind greetings to Sister Russell, and asking an interest in your prayers, I remain, Yours in the faith,
MRS. C. CUNNINGHAM.

VOL. XIV ALLEGHENY, PA., JUNE 15, 1893 No. 12

THE GOSPEL OF THE KINGDOM IN GREAT BRITAIN

Ever since our return from Europe we have had an earnest desire to see the truth scattered with liberal hand in Great Britain and Ireland. The people there seemed to us particularly ready for the truth; because, while freedom seemed to prevail, there it had not run into infidelity as so often appeared elsewhere.

But although an agency for DAWN was established (in London), and although a number of friends there are very zealous in circulating the truth, the colporteur-work, the chief agency for preaching these kingdom truths, never seemed to prosper. The fault we believe lies in the friends' *not knowing how* to do it; and we have arranged with Brother S. D. Rogers (who has been extremely successful here, both as a colporteur and as an instructor of colporteurs) to go to England, meet those who earnestly long to be in the work, if they can but make expenses, and give them practical lessons.

And thus under the Lord's blessing we trust a great work will be started in England, Scotland and Ireland. And here we might remark that Brother Boehmer, who recently went to Germany, writes us that he is getting started and has hopes that he will be able to meet his expenses there; but that if not he will gladly join in the crusade in Great Britain.

Now, we want to hear *at once* from all the brethren and sisters in Great Britain and Ireland, who are free from family encumbrances, and anxious to spend their lives in preaching the Gospel of the kingdom, by the sale of DAWNS;—the way the Lord seems to have specially prepared and to be specially blessing, in the present harvest work. We cannot promise earthly wealth as the reward of earnest toil in this service for the Lord; but we can, from experience here, assure the unencumbered the "things needful" and joy and peace and spiritual blessing in this present time; and to all the faithful and persevering, in every department of his service, the Lord promises "treasure in heaven"—glory, honor and immortality.

After writing to us of your desire to enter the work, with particulars respecting your age, size, previous occupation, etc., begin to shape your affairs and your prayers to the proposed course. Brother Rogers may be expected in England in September; and those who write may expect to be fully notified of arrangements.

BAPTISM AND ITS IMPORT

That our Lord and his apostles practiced and enjoined upon all followers—"even to the end of the world," or present dispensation, an outward rite called *baptism,* in which water was used in some manner, cannot reasonably be questioned. This was not only the case during our Lord's ministry in the end of the Jewish age, but also under the Spirit dispensation after Pentecost, as is abundantly proved by the Scriptural record.*

Nor will it answer to assume, as some do, that baptism belonged among the ceremonies of the Jewish Law, and that with all other features of the law it ended at the cross—where our Lord "made an end of the law nailing it to his cross;" for, baptism was not a part of the Jewish law. The washings enjoined in the law, performed at the laver in the court of the tabernacle, were neither immersions, nor sprinklings, but simply cleansings, and were not practiced upon *the people.* The one tribe of Levi alone had access to that washing.

Nor will it do to say, as some do, that the apostles coming out of Judaism erred for a while. They failed to discern at

* See Acts 2:41; 8:12, 36, 38; 9:18; 10:47, 48; 16:15, 33; 18:8; 19:3-5; 22:16.

first (say these teachers) that the real baptism was that of the holy Spirit at Pentecost, and so improperly kept up the *water baptism* after the Jewish age to which it belonged. In this as in the matter of not eating with the uncircumcised, they claim Peter erred, and others of the apostles with him to some extent. They claim too, that Paul confesses to an error when in 1 Cor. 1:14-16 he says, *"I thank God that I baptized none of you,* but Crispus and Gaius . . . . and the household of Stephanas:" also, when he says (Col. 2:20, 21), "Why, as though living in the world, are ye subject to *ordinances*—touch not, taste not, handle not."

Thus an *apparently* strong argument is built up, which is quite beyond the ability of many to see *through*—including those who make such arguments. This is the result of a too superficial examination of the subject, and a jumping at conclusions from certain texts whose connections have not been thoroughly studied or understood.

As already shown "baptism" was not a feature of the Law Covenant: hence it was not at all a part of that which our Lord ended and cancelled at the cross. It is a great mistake to class *baptism,* which is a symbol of the New Covenant, with the *"ordinances"* of the Jewish Law Covenant mentioned by the Apostle, Col. 2:20, 23. In verse 14, he shows that he refers to ordinances that were *against, i. e.,* unfavorable, disadvantageous to the Jew. Can any one say this of baptism? In what sense is it against any one?

What Paul does refer to as the Law "ordinances" contrary to or against the Jew, were those ceremonies, and fastings, those celebrations of new moons and sabbaths (verse 16) and particularities about the eating of clean and unclean animals, and wearing of clothing made of linen and wool mixed, etc., etc. These "ordinances" had their origin in the Law Covenant instituted by Moses, and had been added to by the Scribes and Pharisees who sat "in Moses' seat" (Matt. 23:2), until they had become a mass of forms and ceremonies so complex and bewildering that those who *attempted* a strict observance of them found them extremely burdensome,—a yoke of bondage. Our Lord referred to the same bondage and weariness (Matt. 23:4); and again (Matt. 11:28) to the same class he held out *grace* instead of the Law, as the only way of life, saying, "Come unto me all ye that are weary and heavy laden [with the Law's *unprofitable* and multitudinous ordinances—which, because of your weak, fallen condition cannot profit but only annoy and weary you, and are therefore *"against"* you], and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

It is furthermore evident, that *baptism* is not one of the ordinances referred to in Col. 2:14, when we read to the contrary in verse 12, that we who are *buried with Christ in baptism* ARE THEREFORE (even if Jews formerly under the Law Covenant) not liable or subject to the ordinances of verse 14. Thus baptism is placed in contrast with the ceremonies of the law.

The idea that baptism does not belong to the Gospel age and ended at the cross is again proved erroneous, when we remember that it was after his crucifixion, during the forty days before his ascension that our Lord while giving special instruction concerning the new dispensation, or Gospel age, *specially mentioned baptism* as the outward symbol by which believers were to confess him—"even to the consummation of the age" then just begun.—See Matt. 28:18-20.

And those who claim that proper baptism is that of the holy Spirit *only,* and that water baptism is therefore *wrong,* should be effectually silenced and converted from their error by the Master's commission to his church to preach and baptize to the end of the age. For, how could the disciples baptize any with the holy Spirit? Surely that is God's part. On the other hand, the Lord's words could not have meant that his followers should teach all nations, and that those who believed would be baptized with the holy Spirit by God, for then why would he give particular directions to the disciples as to *how* it should be done,—"In the name [or by the authority] of the Father, and of the Son, and of the holy Spirit"—? It is evident that our Lord's directions refer to the *symbol,* to water baptism only; because we can do no more for others than teach them and symbolically baptize them: we cannot believe for them, nor make them believe; neither can we consecrate for them, nor make them consecrate. But we can teach them, and when *they* believe for themselves and consecrate for themselves, we can baptize them in water. And by this act they confess their faith in Christ's death and resurrection, and their own consecration to be dead to the world and alive toward God, that in due time they may share in Christ's resurrection.

Furthermore, God specially recognized *water baptism* under the Spirit dispensation by in some cases withholding certain gifts [miraculous manifestations conferred upon believers in the beginning of this age, for the purpose of manifesting God's approval of the new teachings of the gospel], until the water baptism had been properly performed (Acts 19:3-6); as in another case the gifts were bestowed first, to teach Peter that water baptism and every other feature of the gospel favor was open to the Gentiles.—Acts 10:44-48.

That Paul's expression of thankfulness that he had been prevented from baptizing many of the Corinthian church, was not because he saw that the ordinance had passed away, but for an entirely different reason, will be seen by a careful examination of the context. A serious affection of the eyes which rendered him almost blind was undoubtedly the reason why Paul did not baptize more of his converts but left this ordinance to others to perform. The great Apostle has been ignominiously styled "The blear-eyed Jew," and there is little room for doubt that after he was struck down in the way to Damascus (Acts 9:4, 8), he never fully recovered his sight. This "thorn" (figuratively) he besought the Lord thrice to remove, but it was left as a reminder of previous error and hence served to keep Paul humble in the service of that Master whom he once had persecuted. (2 Cor. 12:7) It was probably because of this difficulty that he did not recognize the high-priest, when on trial (Acts 23:5); and for the same reason all of the epistles were written by some one else, except one, and that one of the shortest of them; and it closes with a statement which indicated that he could write only with difficulty and that his readers could appreciate this, knowing his disadvantages. He says: "Ye see how *large* a letter I have written unto you with *mine own* hand." (Gal. 6:11) Again, when wishing to mention their love for him, and their willingness to do for him the most useful thing, had it been possible, he says to them (Gal. 4:15), "I bear you record that, if possible, ye would have plucked out your own eyes and have given them to me."

It evidently was for this same reason that Paul never baptized any of his converts where he could avoid it—where others were present who could see to the service better than he.

When he thanked God that of the Corinthian church he had baptized only a few (1 Cor. 1:11–17), he was not assuming that he had become wiser than to do so—wiser than the Master who said, Teach and baptize unto the close of the age, but for totally different reasons; reasons which only those who read the epistle to the Corinthians *connectedly,* as a whole, can recognize. He had heard that the church at Corinth was split into factions, divisions [literally *sects*]; some were Paulites, others Apollosites, others Peterites, and others Christians. He was sure he had in no way aided such sectarianism, and was glad he could say, I never authorized you to call yourselves by *my name.* Were you baptized into the name of Paul, or into the name of Christ? Since the majority were Paulites, and since Paul had founded the church at Corinth, it might appear to some that he had been seeking to make converts to himself, Paulites instead of Christians; and as it turned out thus he was glad to have it to say, that very few of those calling themselves Paulites had been baptized by him, as he said,—*"Lest* any should say, I baptized in mine own name."

Even had Paul's sight been good, the fact that he was an abler preacher than others and that many could baptize as well as he, would have been a sufficient reason for his course; for it was thus with the Master: We read (John 4:1, 2), "Jesus made and baptized more disciples than John; though Jesus himself baptized not but his disciples." Judging from his unfitness for performing baptisms, and his talent for teaching, Paul concluded that preaching, and not baptizing, was his special mission (1 Cor. 1:17) though his own record shows that he did not allow even his own unfitness to hinder or prevent this obedience to the Master's precept and example, when occasion required and no one else was convenient to render the service.

WHO WERE TO BE BAPTIZED?

Our Lord authorized teaching first, and then the baptism of such as *believed* in him as the Redeemer, and accepted the Gospel call to become followers of him. The apostles followed this rule, and we have no testimony anywhere that they baptized others—neither unbelievers, nor infants, nor idiots. True, it is recorded that several "households" were baptized, and from this it is argued that probably there were infants in some of those families, and that therefore it is probable that infants were baptized, though none are mentioned. But, we answer, some families contain idiots, and some families number one or more unbelievers; shall we therefore conclude

without other evidence that the apostles disregarded our Lord's command and baptized unbelievers? Nay, verily! It is far more reasonable to conclude that in the few cases where households are mentioned they consisted only of adult believers; or that, since the custom or general usage would prevent misunderstanding, it was proper enough to say "household," even if there were in them children too young to be "*believers*," and who would be understood as not included.

THE FORM OF BAPTISM

The Greek language is remarkable for its clear and definite expression of thought, and therefore was well fitted to give expression to divine truth. Its flexibility is well illustrated in the following words, each expressing a different shade of thought, yet all having a similar significance. Thus *cheo* signifies to pour; *raino*, to sprinkle; *louo*, to wash or bathe; *nipto*, to wash a part of the person; *bathizo* (from *bathos* the bottom), to immerse or plunge deep; *rantizo* (from *raino*), to sprinkle or shed forth; *bapto*, to dip or dye; *baptizo*, to dip, immerse or cover.

This last word *baptizo* (rendered baptize in the common version Bible), is used by our Lord and his apostles when referring to an ordinance which they practiced, as well as enjoined upon all followers of the Lamb. It is a deeply significant ordinance in reality, though very simple in the outward symbol. From the word selected out from among so many others of various shades of meaning, it is clear that a sprinkling or even a washing of a part of the person was not the thought, but an immersion or covering of the whole person—whatever that action or thought implies. *Immersed* is the correct translation; *baptized* as rendered in our common English Bibles is not a translation at all, but a mere carrying over of the Greek word into the English without translating it at all. Immersed, is the *English word* which corresponds in meaning to *baptizo*.

Not only does the Greek word signify to bury, immerse, or cover, but the connected Scripture narrative of itself, without the particular strictness of the Greek word used, would imply that the baptism was one of *immersion* and not *sprinkling*. The Greek as well as the English shows that our Lord went *down into* the water and came *up out of* the water. And the Apostle Paul frequently speaks of baptism as a *burial* which would be a very inappropriate figure with any other form than that of immersion.

It has been suggested by some, that in the case of the jailor who believed and was baptized straightway (Acts 16:33) that it could not have been by immersion, because he and the prisoners could not have left the jail for the purpose; but on the contrary, it has been shown that at that time the jails were provided with bathing reservoirs, most suitable for the immersions. And furthermore, it is to be remembered that of John the Baptizer, it is written, "John was baptizing at Enon near to Salim, *because there was much water there.*" (John 3:23.) No one can for a moment suppose that if John sprinkled his converts, the largeness of the water supply could be a consideration. It was probably at a pool in the Jordan river.

It is generally admitted by scholars that immersion was the common practice of the early church, but with the beginning of the third century came great confusion on this as on other subjects; on the one hand some placed all the value upon *the form*, insisting even on three immersions, because our Lord had said in the name of the Father, and of the Son, and of the holy Spirit, not seeing that *in the name of* simply signifies *in recognition of;* others claimed that as our Lord's head bowed forward in dying on the cross so they should be immersed, not as in a burial, but face downward; others insisted that the baptized must be nearly naked as our Lord died thus; and still others went to an opposite extreme, and while holding that *a* form was all important, claimed that *the exact* form was unimportant, and for *convenience* substituted sprinkling.

This latter finally became the standard mode in the Church of Rome, from whom it reached Protestants. Immersion however is still the recognized form in the oriental churches. As we shall show presently all these errors as to *form*, resulted from losing sight of the real significance of baptism. A claim frequently made, but not generally appreciated by those who make it, is that the Greek word *baptizo*, though it generally is used in referring to some thing or process (as the dying of cloth) which requires *dipping*, has been found in classical Greek writings used in places where the evident thought was that of *washing* without *dipping*. To this we answer that the word *baptizo* is not limited to a certain form of action, but rather carries the broad idea, *to cover*. And, so far as the word goes, the entire person is baptized if the entire person is wet, or in any manner covered with water.* But if the entire person to be baptized should be wet, or covered with water, who will claim that dipping was not the original as well as the easiest method of doing this?

There is no limitation placed in Scriptures as to who shall perform this ceremony of baptizing believers in water, except that only *the church* was ever commissioned, either to teach or to baptize. The faith and knowledge of the one performing the ceremony does not count, but the faith and knowledge of the one immersed. Sometimes the one performing the ceremony may be far inferior every way to the one for whom it is performed (Matt. 3:14) and might even, if necessary, be a believer not of the kingdom or church class. (Matt. 11:11) Certainly all who are authorized to *teach*, are equally authorized to *baptize;* and that includes every true follower of Christ—"even unto the end of the age," according to the general call to the ministry, commission, and ordination of Matt. 28:19, 20 and John 17:14-18, 23. And this commission evidently does not exclude from this service the females of the "body of Christ" (Gal. 3:28), only that modesty, convenience, etc., indicate that they should avoid such public services except in rare necessary cases.

THE SIGNIFICATION OF IMMERSION

In considering the signification of immersion, the change from the Jewish to the Gospel dispensation must be recognized. The Jews, by their covenant, the law, occupied a relationship toward God very different from Gentiles,—who were without hope. (Eph. 2:12) Israelites by God's arrangement were recognized and treated under the provisions of the *typical sacrifices*, as though they were *justified* from Adamic guilt and penalty, and were *as a nation consecrated to God* and treated as though they were to be made the bride of Christ. The provision, too, was that when the true Lamb of God should come, those truly consecrated among them, "Israelites indeed," might, by accepting of the true Lamb and true sin-sacrifice and atonement, enter upon *actual justification*, and carry with them their former consecration. In other words, an Israelite, consecrated indeed, living at the close of the Jewish age, when the real sacrifice for sins was made by our Lord, would be treated as though he had *always had the reality*, whereas really he had only a typical justification up to that time.

Therefore in the opening of the Gospel age, Jews were not preached to in the same manner as Gentiles. The latter were told,—Ye who were once aliens and strangers have been brought nigh and may now have access to God and *enter into covenant* relations with him. Therefore, come to God by Christ who hath abolished distinctions between Jews and Gentiles, not by taking favors from the Jews, but by ushering believers, whether Jews or Gentiles, into the blessings and favors of the New Covenant, which the Law Covenant merely typified. (Eph. 2:13-19) The Jews were told the opposite: "Ye *are* the children of the prophets and of *the covenant* which God made with our fathers, ... unto *you first*, God having raised up his Son Jesus, sent him to bless *you*, in turning away each of you *from his iniquities*." "Repent and be baptized each one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the holy Spirit: For the promise is unto you [*belongs* to you] and to your children, etc."—Acts 3:25, 26 and 2:38-41.

The point, to be noticed, is, that Israelites were *already* consecrated, and heirs according to the Law Covenant, and the only reason they as a nation had not been merged right at once out of the Jewish typical state into the Gospel realities and holy Spirit acceptance with God, as the apostles and other individuals had been, was, that they were not living up to their covenant relationship. Hence they were told to *repent*, or turn back into the true covenant relationship with God, and to enjoy their privileges as children of the covenant. They had sinned in not living up to what they could of their covenant, and they were to show that they renounced their previous state of sin by immersion,—washing away their transgressions in symbol, after praying in the name of Christ. (See Acts 22:16) In like manner baptism by John and by Christ's disciples was confined to the Israelites, and signified repentance for covenant violations, and a *return* to covenant relationship, and was intended as a preparatory work: for those who fully received John's testimony and reformed and became Israelites *indeed*, did receive Christ, and did pass into the higher favors of the Gospel age.

To these, already children of the covenant and already heirs of the promised blessings, water baptism meant a re-

* An illustration of this use of the word is found in 1 Cor. 10:1, 2. The Apostle declares that all Israel were baptized (immersed) unto Moses, and gives as the form, that they were *covered* with water (though not wet); the walls of the sea being on either hand and the clouds of water over head.

nouncing of previous sins of unfaithfulness, and it meant more: it meant their renunciation of the national sin of crucifying Christ—for the rulers representing that nation had said, "His blood be *upon us and upon our children*,"—and hence Peter exhorted saying, "Let *all* the house of Israel know that this Jesus whom *you* crucified, God hath made both Lord and Messiah." And when in view of this *national sin* which each shared, they inquired, "Brethren! What shall we do?" Peter answered, "Reform and be immersed, each one of you, in the name of Jesus Christ, for the forgiveness of your sins [and specially your share in this national sin of crucifying Messiah] and ye shall receive the gift of the holy Spirit." To those who accepted it meant not only a renunciation of their national error of crucifying Christ, but a stepping *out* from the dispensation and control of Moses *into* that of Christ. Because in acknowledging Jesus to be the true Messiah, they were acknowledging him to be the long promised Saviour, Lawgiver and Teacher greater than Moses.

But, baptism could not mean *repentance* in either of these senses to the Gentiles who had never been under the Jewish Covenant, and who had no direct responsibility for the death of Christ. Hence after the "elect remnant" of Israel had been received, and the Gospel message went to the Gentiles, to select out of them the number necessary to complete the body of Christ,—in the epistles to the Gentile churches we hear no further exhortation to be baptized as a sign of repentance, or as a symbol of washing away of sins. And since we by nature are not Jews, but are of the Gentiles whose fathers previously were aliens, and foreigners so far as God's covenants and promises were concerned, therefore, we should not apply to ourselves that idea of baptism which was Jewish, but that idea which the Apostle unfolds in Rom. 6:3–5; Col. 2:12.

The full import of baptism, the reality of which the immersion in water commanded by our Lord is the *symbol*, is clearly shown by the Apostle in the above cited passages. "Know ye not that as many of us as were immersed into Jesus Christ were immersed *into* HIS DEATH?" Those who know this fully and thoroughly, and they alone, truly appreciate the water immersion commanded, and its weighty and appropriate significance.

"Immersed into Jesus Christ."—Those who see the "high calling" of this Gospel age—to joint-heirship with Christ Jesus our Lord, *as* members in particular of the "body of Christ" of which the Redeemer is Head and Lord, know that our attainment of that high honor depends upon our acceptableness as members in that body of Christ. (Rom. 12:1; 8:17, 18) Such also know that no one is "called," or invited into this "body of Christ,"—"the church of the firstborn," except those who already are *believers*, such only as own Christ as their Redeemer or Justifier, such therefore as are justified freely from all things by faith in his blood. Such, and not sinners, are invited to become joint-sacrificers and joint-heirs with Christ. The blemished of the flock were not acceptable on the Lord's altar under the law, as a type of God's rejection during *this* age of all imperfect offerings. Our Lord was the *actually* spotless, unblemished, perfect Lamb of God, sacrificed for our sins; and in inviting some to join him in sacrifice and afterward in glory and honor, the Father accepts only such as are first made "whiter than snow,"—who because of faith in, and acceptance of the redemption which is in Christ Jesus, are *reckoned perfect* and hence are acceptable to God as joint-sacrificers.

"Were immersed into his death."—This is given by the Apostle as the significance of water immersion—the *real* baptism therefore is this immersion into a sacrificial death with Christ; and the water immersion, though a beautiful figure which graphically illustrates the real one, is only its symbol.

But, how much is meant by the expression, "Immersed into *his death?*" In what way was our Lord's death different from that of other men?

His death was different from that of other men in that theirs is a *penalty* for sin, while his was a *sacrifice* for the sins of others, to release others from their penalty—death. We with all others of Adam's family involuntarily share Adam's death—the wages of sin. And we, with all the Adamic family, were redeemed by Christ's death and granted a right to live again, and a restoration of all the human rights and privileges which Adam lost for us. We who believe this good news, accept of and begin (*by faith*) to enjoy those redeemed rights and privileges even now, believing that what Christ died to secure and has promised to give, is as sure as though already possessed. We have joy and peace in believing this "good tidings of great joy which shall be unto all people," and by faith already reckon ourselves as in possession of those good things which are to be brought unto all who hate sin and love righteousness, at the second coming of our Lord Jesus.

It is when we are in this *justified* condition, repossessed of the human rights lost through Adam, but redeemed by Christ, that the call or invitation is extended to us to become something far higher and far grander than perfect men fully restored to the likeness of God in flesh, (though *that* is so grand that few appreciate it)—to become joined with the Redeemer in the glories and dignities of the *divine nature* (2 Pet. 1:4), and co-workers with him in the great work of the Millennial age,—the work of restoring the redeemed race of Adam to perfection and all "that which was lost" in the fall.

But the *invitation* to share this great dignity, "far above angels" (Eph. 1:21; 1 Cor. 6:3), is accompanied by certain conditions and limitations. This prize is not given because of *works*, for no works which could be conceived of could purchase, or earn, so high an exaltation as that offered. The offer is a *favor, unmerited* by anything which we have done, or can do; and yet the *conditions* may be said to be the price, or cost to us, of the prize offered us. It is not however *an equivalent or corresponding price*. The price to us is a mere pittance in comparison to the value received, and "not worthy to be compared with the glory which shall be revealed in us." And when we consider that we had nothing to give, until first purchased by the precious blood of Christ, it will be clearly seen that the high honors to which we are called are not of works of our own, but of grace, through Christ. For even our pittance was forfeited by sin and had first to be redeemed, before it could be accepted.

The requirements or conditions attached to the invitation to share with Christ the coming glories and dignities, are plainly stated:—Such must share his *death*, be immersed or buried into *his* death; if they would be of that "little flock" of joint-heirs, the "body of Christ,"—otherwise called "the bride, the Lamb's wife." To be sharers in his death means that as our Redeemer spent his life, not in self-gratification (even lawful), but consumed it in the interest of truth and righteousness, in opposing sin and doing the work and executing the plan of the Father, so we must use our time, talents, energies, rights, and privileges. Redeemed by him and given to us, we not only *consecrate these all* to the Father's service, but we must use them faithfully *even unto death*—as he hath set us the example—walking in his footsteps as nearly as possible. If thus we be dead *with him*, we shall in due time live with him (Rom. 6:8); if thus we suffer with him, and in the present life endure *afflictions* even unto death (whether the death of the cross or some other form) for *righteousness'* sake, we are counted as sharers of *his death*: and all who share "*his death*" will also share "*his resurrection*."—See Phil. 3:8–11.

As "*his death*" differs from the Adamic death, so "*his resurrection*" differs from the RESTORATION resurrection which he has secured and will effect for all men. His resurrection is in Scripture pointed out as different from that of the world redeemed by him. It is emphasized in the Greek—"*the* resurrection," and also designated the "first [*chief*] resurrection." His resurrection was to the divine or immortal nature, a spiritual body. And so many of us as shall be immersed into Jesus Christ—immersed into his death—shall also obtain a share in "*his* resurrection"—"*the* resurrection," as described in 1 Cor. 15:42–53. *We* who have borne the image of the earthly father Adam who also lost it for us, have been redeemed to it again by Christ's sacrifice, and have surrendered that again with him as joint-sacrificers of human nature. Thus we become partakers of a new nature, and shall bear the image of that new divine nature in *the* resurrection.

Note how pointedly the same writer mentions this too, in the passage under consideration. (Rom. 6:4-5) "*Therefore* we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in a *new life*. [Our new natures are reckoned as *begun* now, and are to be perfected at our resurrection in the Lord's likeness.] For *if* we have been planted together in the likeness of his death, [*then*] we shall be also [*sharers*] in the likeness of *his resurrection*." —Rom. 6:5.

It is evident then, that baptism in water is the symbol of a complete, and to those who would be joint-heirs, an indispensable self-sacrifice; an immersion with our Lord into his death—an immersion which began and is counted from the moment the *justified believer* consecrated himself and surrendered his will to God,—though to secure the prize promised it must continue until the close of the earthly life. It was from this standpoint that our Lord spoke, when he said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." (Luke 12:50) He had already

performed the symbol at Jordan, but he was now referring to the consummation of his baptism into death. His will, surrendered to the Father's will and plan, was already buried; but as the dark hour of Gethsemane and Calvary drew near he longed to finish his sacrifice. It was from this same standpoint that he spoke of baptism to the two disciples who asked to sit, the one at his right hand and the other at his left in the kingdom. He answered and said unto them, "Ye know not what ye ask—Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22) He referred here to the baptism into death, and shows that none need expect to share the kingdom except those who share this baptism of death with him. Thus our Lord's explanation of the symbol exactly concurs with that of the Apostle.

These are not two baptisms—one of water and the other into Christ's death—but one. The immersion into water is the symbol or shadow of the immersion into death. If there is a shadow, there must be a substance; and a clear strong light falling upon a substance produces a shadow of it. It is for the instructed child of God to distinguish between the substance and the shadow, and by recognizing their relationship to see in the two parts "one baptism." Since the two parts were recognized as one baptism by the Apostle, it is doubtful if any one fully appreciates the ONE TRUE BAPTISM without seeing both the substance and the shadow.

Recognizing the true import of baptism we see, that next to faith in Christ, it is the one important and essential step by which the church glorified shall be entered: for only such as are conformed to, and have fellowship in our Lord's death will, as "members of his body," share the first or chief resurrection, to be *with* and *like* the head. It is not surprising that some have mistaken the shadow or symbol for the real, and made it a test of membership in the church upon earth; this is but a natural mistake. All who see the *real* immersion, as well as the *symbol*, yet ignore the latter, should carefully examine themselves to see that their wills in this matter are *really* dead and buried in the will of Christ. And if they refuse obedience to the Lord's word and example in this, they should make unquestionably sure to themselves the strength and validity of any arguments to the contrary, by which they set these aside.

But some inquire, Is it *necessary* for me to be immersed in water, if I am confident that I am fully consecrated—immersed into Christ? Would the Lord reject me for so small a matter as a failure to go through a form?

Do not forget that the present age is not one of commands and compulsions. God does not command and compel the obedience of his church. This is a time in which, as a great favor, believers are *privileged* to offer their wills and their all in *self-sacrifice* to God. It is "the *acceptable* year of the Lord"—the time in which God is pleased to accept of *our sacrifices* (through Christ) and to give us certain exceeding great rewards promised to those who surrender their little *all*, and thus become followers in the footsteps of the High Priest of our order.

Such as see this clearly will know that the body of Christ is not given a law of commandments, nor dealt with as were the Jews; for "*Ye are* not under law but under favor." Theirs was the house of servants and it is proper to command servants; but we belong to the "house of sons" (Heb. 3:5, 6), if we are new creatures in Christ; and God dealeth with us as a true Father with true sons. True sons, and the only ones whom he will acknowledge as such, possess the *spirit* of adoption, and the spirit of obedience, the spirit of sons, and need not be commanded and threatened; for such both by word and deed, and in matters both small and great declare, "*I delight* to do thy will, O my God." For such, no self-denial is too great, and no act of respect and obedience too small; and ignoring pride and all human philosophies and expediencies as unworthy to be weighed at all in opposition to the Father's wisdom, these learn that *to obey* is the best of sacrifice.

No, God will not compel you to be immersed, either really or symbolically. These opportunities to sacrifice convenience, worldly opinion, etc., are privileges which we should highly esteem and covet, because by these we are able to show the Lord the depth and sincerity of our love and the reality of our consecration. It is on the basis of this and hundreds of other *little* things that we are being *tried* now,—to see if we are as earnest as we have professed to be. If we are ashamed to confess Christ before men by the very simple way which he arranged, we may well expect that he would be ashamed to call us overcomers and joint-heirs, and to confess us as faithful followers. He could not do so honestly and truthfully, and hence we may be sure he would not do so. And if after we see how much our Lord has done for us—first in our redemption and secondly in the great offer of the crown and divine nature,—we allow a trifling sacrifice of contemptible pride to hinder us from a small act of obedience which our Redeemer and benefactor requested, our own self-contempt and shame, should prevent our taking crowns and places (even if offered them) with the little band of faithful overcomers who valiantly sacrificed much, and thus *proved* that they loved much.

While therefore we do not say that none will be of the "little flock" except those who have been *immersed in water*, as well as in the death of Christ, which it so beautifully symbolizes, we do say, that we do not expect to find in that "little flock" a single one who has *seen* water immersion to be the will of God, and who has refused to obey. Let us remember that obedience in a small matter may be a closer test than in a large one. Had Satan attempted to get Eve into the sin of blaspheming the Creator, he would have failed; had he attempted to get her to murder Adam he would have failed; hence the test of obedience in a very small matter, was a much more crucial test. So now God tests our professions of love and devotion and obedience most thoroughly by some of the smallest matters, of which the symbolic immersion is one. God's decision is, He that is *faithful* in that which is least, will be faithful also in that which is greater.

Though "Baptists" do not generally grasp the full import of immersion, and look at the water rather than the death which it symbolizes, yet the holding of the symbol has been valuable, and shows the Lord's wisdom in choosing the symbol; for the truth with reference to the symbol even, has been unpopular ever since its rejection by Anti-christ centuries ago, and in very many cases has it required the true consecration, the true burial of the will into Christ's will, before the believer was willing to brave the scorn of the world by obedience to an unpopular ceremony.

Even those who practice sprinkling and that upon unintelligent (and hence unbelieving) babes, hold that *baptism* is the door into the church of Christ, and none of the sects receive into membership others than those who have gone through some ceremony *called* "baptism." They receive infants thus into their churches, on the ground that only church members will be saved from everlasting torment. True, this like other doctrines is little taught in our day, and is losing its influence over the people, yet millions of parents today believe that their children would be consigned to everlasting torment if they should die without being sprinkled with water in the name of the Father, Son, and holy Spirit. Especially do Romanists, Episcopalians and Lutherans, fear an omission of this sort, and some Presbyterians and Methodists no less so.

An illustration of this, and one which shows the power these errors put into the hands of the priestly or clerical class, came under our observation here in Allegheny about four years ago. The parents of the infant were Lutherans, but had a disagreement with the pastor of the congregation about non-payment of church dues and non-attendance at meetings. The child grew seriously ill and the father and mother by turn went many times to implore the cold hearted, error—teaching, hireling shepherd to come and sprinkle their babe and save it from the eternal damnation he had taught them would otherwise be its portion. But he refused to come, telling them that they deserved the punishment. After further effort they got some one "just in time" to allay their groundless fears.

Thus, it is evident, that no matter how careless they may be as to the exact *form* all the principal sects view baptism as the *door* into the church, the *door* of salvation, the *door* into the body of Christ, as truly as do Baptists. We, on the contrary, hold that neither the sprinkling with water, nor the immersion in water is the door into the "body of Christ," now being elected or chosen out of the world; but that *the immersion into Christ's death*, which begins in full consecration, is the door by which justified men become members of the body of Christ which is the church. We insist, that all who thus become members of "THE CHURCH whose names are written in heaven," as soon as the precept and example of the Lord and the apostles, and the *appropriateness* of the symbol are seen, should make haste to show their obedience and consecration before men.

BAPTISM AND THE TABERNACLE

The true baptism is illustrated in the Jewish Tabernacle, but not by the Laver which stood in the Court full of water, at which the priests washed their hands and feet. No, that is a symbol of the cleansing effect of the truth upon the outward conduct of believers in general. It symbolizes the putting aside of filthy practices—lying, stealing, etc., and the putting away of filthy communciations out of our mouths,—slanders,

envy, strife, back-biting, etc.,—a cleansing as proper for the natural man as for the consecrated saints.

The vail at the door of the Tabernacle represented the same thought as baptism, namely *death*. When the priest passed the first vail, it represented him as passing out of sight, buried from the outward things; and his shut in condition enlightened only by the lamp and supplied by the shew-bread, represented the spiritual nourishment and enlightenment granted all such as are immersed into Christ—which the world knoweth not of.

The second vail represented the end of the *reckoned* death in *actual* death; and the Most Holy represented the full fruition of all the exceeding great and precious promises made to those who become new creatures in Christ Jesus by sharing *his death* and also *his resurrection*. In the Most Holy comes the full realization of what the Holy gave but a foretaste of. Thus we see that a complete immersion of burial from sight was necessary to reach the Most Holy. And as the Tabernacle had but the one entrance, it clearly teaches that none can attain that state or condition which it typified (the divine nature), without first passing through the first vail, representing consecration or death to the world, which baptism in water most beautifully illustrates also.

WHO MAY BE IMMERSED

In John's baptism of the Jews unto reformation, he demanded of some that they should first show by their lives that they had reformed, before they went through the symbol of reformation. In the use of baptism after Pentecost, however, the only condition imposed was faith in Christ. It seems to have been taken for granted that none but true, sincere persons would thus profess faith in and allegiance to so unpopular a Leader, as the crucified Christ. But the water immersion, though it was a public profession of Christ by the one immersed, was not necessarily an endorsement of such by the apostles and the church. The church could not and did not decide whether the one they immersed symbolically had been *really* immersed into Christ. The symbol indicated this, and they explained the symbol and urged all that had consecrated in symbol to see that they were really dead to the world and its plans and aims, and alive toward God and his plan.

This is evident from some instances, as that of Ananias and Sapphira and Simon Magus. (Acts 5:1-10 and 8:13, 20-23) To the latter, though he had been baptised, the Apostle declares, "Thou art in the gall of bitterness and in the bond of iniquity." So now, we do not need to decide for others who may wish to thus confess Christ, (except it be very evident that they do it as an intended mockery); it is *their* act alone and represents *their* conscience toward God; and the opinions and faith of the one performing the symbol, cannot affect the matter either favorably or unfavorably. The real baptism is that which cannot be seen, except in its influence upon the conduct; and the real church which is joined is the church whose names are written in heaven whose members cannot be known positively until the close of this age, when they shall be glorified with the Head.

THE MANNER OF THE SYMBOL

The immersion since it symbolizes a burial should be backwards, in water sufficient for the purpose, and convenient as circumstances will permit. It should not be done with secrecy, as it is intended as a *public confession of faith*, and the only form of such public confession used by the early church, of which we have any record. Yet its publicity should be to fellow-believers rather than to the world. Hence, while it should in no way be kept secret from the world, it is unnecessary to give public notice except to the fellow-believers of the church. In fact, so solemn is the occasion to the church who realize its deep significance, that the presence of the worldly, unless they be seekers after God and therefore more than mere curiosity seekers, is not desirable. Such public notice we gather from the record, was not the custom in the early church.

Some think that because John the Immerser and the Lord's disciples baptized publicly in the river Jordan, therefore all should be immersed in public view in a river. But let it be remembered that the whole Jewish nation was the *church* according to their Law Covenant, therefore *public* view was public to the professed church of that time. As for the river Jordan, John and the disciples evidently used it as the most convenient place at their service. If the river was an important factor, why not the *same* river Jordan?

It should be noted that when the Eunuch believed and was immersed, only Philip was present; when the jailer believed and was immersed (Acts 16:33), it was not in a river, but in a bath or some convenient arrangement in the prison. And we know that the ruins of the church buildings of the first two centuries show that they had special annexed buildings prepared for the convenience of immersions.

The form of words used by the apostles and early church is not given, which shows that the *form of words* used is much less important than the act, and the *meaning* which it expresses. We may gather however from Acts 2:38; 8:16; Rom. 6:3; Gal. 3:27, and I Cor. 1:13, that baptism *"into Christ"* into the name of the Lord Jesus was the thought; and that it was expressed in words. We may also presume that our Lord's words "Baptizing them *in the name of the Father, and of the Son, and of the holy Spirit,"* were not disregarded, but expressed somehow on such occasions. The thought is, that believers by immersion into Christ's death, are joined to Christ as members of the little flock which is "his body;" and that their right or privilege to be thus accepted in the Beloved, is in the name or by the authority of the Father, through the merit of the Son and by the impartation to such of the holy Spirit of truth. We now give the form of words which it is our custom to use on such occasions, and our general procedure, for the convenience and satisfaction of those who may have occasion to use the suggestion.

We first have, privately, some assurance on the part of all who are about to be immersed, that they recognize the *death* of Christ as their ransom price, and that they *are already* consecrated wholly to his service, and desire to now confess all this in the symbol which Christ enjoined. Then, the announcement having been publicly made before the congregation, we meet at an appointed time and place *, for the service; and there, after briefly explaining the real immersion and its water symbol, and after offering thanks to God for the privilege of thus following in our Lord's footsteps, and expressing our trust in his promises to give grace and strength sufficient to enable those who have consecrated all to his service, to be dead indeed to the world and its aims and ambitions, and alive only to God's service and the study and carrying out of his plans; and after specially requesting a blessing upon those about to symbolize their covenant, we receive the candidates in the water. Then (in the usual manner, with one hand in front at the throat, and the other at the back of the neck) we say, if the name of the candidate be John,—"John, in the name of the Father and of the Son and of the holy Spirit—by this authority,—I baptize thee into the name of Christ." We then let them down backward (as a corpse) until immersed, covered completely; then raise them to their feet. After again changing our clothing in the provided rooms, we meet in the presence of the congregation (who meantime worship God in prayer, songs of praise, etc.) and with convenient words we extend to the newly immersed ones the right-hand of fellowship in the name of the great Head of the church, and on behalf of the entire church whose names are written in heaven; exhorting that they walk worthy of the *name* of Christ which they have confessed and taken; and that they run earnestly in the race for the prize of the high calling which they have publicly entered.

It is evident that all through the Gospel age baptism into Christ has symbolized union with him and membership in the one body—the bride. But now in the harvest or lapping of the Gospel and Millennial ages, a new question arises, viz., While it is still appropriate for all of this class who have not done so, to confess Christ by this symbol, what about others, of the restitution class, who shall now confess Christ and desire to consecrate themselves,—to relinquish their wills and have the will of Christ only? Seeing that such will sooner or later apply for baptism as a symbol, and that it would be a proper symbol of consecration for others as well as for the *body* of Christ, and that it is not incumbent upon us to decide to which class those belong who apply to us for immersion—the question arises, Would the same form of words be appropriate for both?

Yes, we answer; for though the class referred to will not be of the bride of Christ, they will be of the Christ *family*,—children of the Christ; and it is proper for the children to bear their father's name. Christ is to be the "Everlasting Father" or *life-giver* to the restored human race; and hence it will not be improper for them also to take his name. Therefore as we now view it, it will be proper to baptize such *into the name* of Christ; and we doubt not that all of the world who shall come into harmony and receive the gift of life from the Life-giver in the next age, will be known also as *Christians*. As before pointed out, however, the *words* of

* We are kindly made welcome to the use of three different baptistries here, and presume could by asking, obtain the privilege of all. Our "Baptist" and "Christian" friends hereabouts, though they do not see this subject and others from the same standpoint as we, nevertheless are courteous, respectful, and willing to fellowship as far as they can *see*.—Would to God they were less self-satisfied and would examine again the *full* import of the symbol to which they both so earnestly and so steadfastly adhere.

the immerser cannot affect favorably or unfavorably the interests of the immersed; the importance rests in the obedience of the act and what it signifies of consecration to the one immersed.

BAPTISM OF THE HOLY SPIRIT AND OF FIRE

We need not examine this subject at length here, since it was discussed in our issue of June, '89. We merely remark now that the immersion in holy Spirit which began at Pentecost, is *not* symbolized by water baptism: it follows, but is totally different from an immersion into Christ's death, which the water immersion *does* symbolize so perfectly. The immersion of the holy Spirit is bestowed as a consequence of full consecration and immersion into Christ's death, and is a pledge or earnest of our full acceptance to the divine nature with Christ, when we shall have fully accomplished our sacrifice with him. The baptism into Christ's death and its water symbol are matters for *us* to attend to. The immersion of the holy Spirit is God's work entirely. None are immersed in holy Spirit except such as have voluntarily consecrated, or immersed themselves into Christ's death. And such as have experienced these two have *no will of their own* to oppose to the water symbol, enjoined by the word and example of the Head, and practiced and taught by the stalwart members of the royal priesthood.

The baptism of fire signifies destruction and accompanying distress. Thus, as already shown, the Jewish nation, except the Israelites indeed worthy of the Pentecostal baptism, was immersed in tribulation and national destruction. This was John the Immerser's prediction.—Luke 3:16, 17.

BAPTIZED FOR THE DEAD

"Else what shall they do which are baptizing for the dead, if the dead rise not at all? Why then are they baptized on behalf thereof?"*

This has been considered a very obscure passage, because the real meaning of immersion (as symbolic of death) has been generally lost sight of. Some have been led to the absurd conclusion that early Christians were immersed in the interest of their dead unbelieving friends and relatives,—supposing that Paul here referred to and commended so senseless a thing. On the contrary, the Apostle here refers to the fact, then well understood, that each one of those who had been immersed, had symbolized his own death—had cast his lot among those dead with Christ, to share his sacrificial death (which was on behalf of the dead and dying world), in prospect of a glorious resurrection to share with the Redeemer the work of blessing and restoring the world.

Paul is combating and disproving the theories of some who were teaching that there would be *no resurrection*. He appeals to various arguments to prove the falsity of such teaching. He proves that the dead can be raised by divine power by the fact of Christ's resurrection (verses 12 to 18); and then, in the verse under consideration, he shows how absurd it is for those who by immersion have symbolized their consecration to *death*, to disbelieve in a future life. He asks such doubters of a resurrection, Why then were you baptized for the dead, if you hope for nothing beyond? Wiser and better far it would be, if there is to be no resurrection of the dead, that we should make the most of the present life, enjoying all its pleasures instead of consecrating ourselves to death in baptism, and then living a life of self-sacrifice which is a daily dying.

But, in this as in all things, the beauty and harmony only appears from the true standpoint. Those who regard sprinkling as baptism can see no meaning in the passage; neither can these who deny water baptism interpret it without making out that this great inspired Apostle was foolish. Neither can those who see the symbolic water immersion only, appreciate the passage. Its beauty and force are only discernible from the standpoint herein set forth, viz., a recognition of the death with Christ to self-will, to the world, and all worldly interests, and also of the water immersion as its proper, appropriate and provided symbol. In conclusion we quote the inspired record.

Peter said: "Can any man forbid water?" (Acts 10:47) Paul said: "So many of you as were immersed into Jesus Christ, were immersed into death. . . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5) "Then they that *gladly* received his word were immersed, ... and *they* continued steadfastly in the apostles' doctrine and fellowship."—Acts 2:41, 42.

* Sinaitic MSS. reading.

PAUL CALLED TO EUROPE

III. QUAR., LESSON I., JULY 2, ACTS 16:6-15.

Golden Text—"Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit."—Matt. 28:19.

In considering the narrative of this lesson, the main points to be observed are the influence of the holy Spirit in directing the course of the gospel, and the evident watchfulness of the Apostle for such direction. While neither Paul nor the other apostles sat in idleness waiting for extraordinary or miraculous leadings of the Spirit of God, they were mindful of such indications when the Lord's will was so expressed. But, ordinarily, they expected to make use of their own judgment enlightened by their knowledge of the truth and of the objects to be accomplished by its promulgation. And if, in the use of their own best judgment, they made a mistake, and the Lord, by some special providence or vision or impressive dream, indicated otherwise, they carefully followed such leadings.

Thus, for instance, Paul, using his judgment as a steward of the Lord (1 Cor. 4:1), went, accompanied by Silas, through Syria, Cilicia, Phrygia and Galatia, confirming the churches previously established there (Acts 15:36, 40, 41; 16:1-6); and the Lord evidently approved their course so far, since he interposed no providential indication to the contrary, but blessed their efforts to the furtherance of the gospel. But, having gone thus far without any providential interference, and, in further use of his own best judgment, having planned to carry the gospel into Asia, the holy Spirit in some manner indicated that such was not the divine will at that time (verse 6); so the Apostle turned his course in a westerly direction, thinking to stop in Bithynia, a province of Asia Minor: but again God's power or spirit manifestly hindered; so he continued his journey to Troas, where, in a vision, the open door for him in Macedonia (Greece) was indicated.

Thus, by divine direction, the course of the gospel was turned westward into Europe, instead of continuing in Asia as the Apostle had thought to do. And westward has been the general course of the gospel since. Just why it was to be so, is nowhere stated; but in the light of the present day the reason is apparent.

To the eastward lay India and China, whose people, bound by customs and superstitions, were, so to speak, confirmed in ancient error; while the conditions in Europe were quite the reverse. That was the formative period in Europe. The peoples of Europe were not old, established nations; and the unrest and change incident to those times, the rival ambitions which brought about great invasions and revolutions and changes of government, and the intermingling of the various peoples, produced mental activity and acuteness favorable to the consideration and appreciation of the gospel on the part of those who desired righteousness and truth. Mental lethargy, undue conservation and superstition are obstacles to progress, and must be rudely handled before the truth can be received and appreciated. It is also noticeable that a very similar preparation was given to Israel, to fit them to receive the instructions of the law and the prophets.

It should be noticed, too, that God thus providentially sent the gospel message, not to the most debased and ignorant people of the world, but to the most civilized and best educated; for at that time Greece was the very center of learning, as Rome was the center of the political world. The gospel which God was sending, and which the Apostle bore, was "good tidings of great joy for all people;" it was a reasonable gospel, which would stand the light and criticism of the keenest philosophy, and did not need to seek out the degraded and superstitious classes or races of the world.

While, as expressed in the golden text, it was a part of the divine will that ultimately this gospel should go to all peoples, yet it is clearly marked by God's providence that it is his will that it shall go to the less degraded first, and to the more degraded later.

And the reasonableness of this is evident when we remember that God's plan is to select the church, the Christ (Head and body), first, and then to use that church as his agency for blessing all nations in the Millennial age. Hence, while our efforts should be to "do good unto *all men* as we have opportunity," it should be "especially to the household of faith" and to people best able, mentally, to appreciate the message.

It is presumed by some, from the disagreement between Paul and Barnabas, recorded in the preceding chapter (verses 37-40), with reference to taking John Mark with them on this missionary tour, and which resulted in their separation, that both brethren were at fault, and that neither one manifested

the spirit of Christ toward the other. This is probably based on the statement that the contention was sharp between them. But the expression does not imply that either one was abusive or unkind to the other; but rather, that both were positive in their mental decisions on the subject, and so expressed themselves and so acted.

The difficulty, however, was on the part of Barnabas. Paul was the "Apostle to the Gentiles," the "chosen vessel" of the Lord to bear his name to the Gentiles; while Barnabas was honored in being his associate and helper in the work. Paul's course was the one that was being specially directed, guided and supervised by the Lord (notice specially chapter 16:9), and Barnabas should have recognized the apostleship of Paul, and, so far as his judgment would permit, he should have deferred to Paul's judgment. But, instead, he placed himself as the superior and director, and "*determined* to take with them John, whose surname was Mark." But Paul, remembering John's former unfaithfulness in forsaking them in the midst of the work, wisely deemed it inexpedient to trust him on this occasion, and objected. Instead of continuing in company and co-operation with this "chosen vessel of the Lord," and humbly deferring to his judgment in a matter where conscience was not at stake, or of trusting the Lord to correct the Apostle's mistakes, if he made them, Barnabas preferred to leave this favored position of service and to go out himself with John.

The whole appearance favors the opinion of some that Barnabas let a little pride take root in his heart; that it was first manifested when he "*determined*" to take John with them, whether Paul approved the arrangement or not; and that it speedily grew until it separated him from the special privileges of service which he had hitherto enjoyed in company and co-operation with the Apostle. Another brother stepped into his place, and it is quite significant that we never hear of Barnabas again. He lost his opportunity, which, seemingly, he failed to appreciate because pride raised up a little root of bitterness.

Having been joined by Timothy and Luke, the Apostle and Silas took ship for Macedonia, no longer in doubt as to the will of the Lord; and there they went to one of the chief cities—Philippi. Their first success in reaching hearing ears was on the Sabbath day, when they sought and found a company of worshipers at the river-side, to whom they preached the gospel (verses 12, 13), some of whom, at least, received it gladly. And one of the specially interested ones is particularly mentioned as manifesting her love for the Lord and the truth by her works.

There is in this account that which is indicative of a very proper and beautiful spirit on the part of both Lydia and these ministers of the gospel, in both the offer and acceptance of hospitality. Lydia evidently considered that it would be a great favor to entertain these representatives of the Lord—not because they wore fine clothing or bore titled names—but because they had borne to her a message from the Lord. Therefore she said, "If ye have judged me to be faithful to the Lord [and so worthy to entertain his ministers], come into my house and abide there." She wanted to show her love to the Lord by her works. It is manifest also on the part of these brethren, that they did not intrude, and were not in haste even to accept the proffered hospitality. They questioned the convenience and ability of the sister to thus entertain them; for it was not until she constrained or urged them that they accepted her invitation.

From this lesson we learn: (1) To be careful observers of God's providential leadings while actively pressing on to do his service. (2) As the Apostle was left to use his judgment and was only miraculously directed when he had no other means of judging the Lord's will, so we should expect with all God's people. And since now the Word of the Lord's testimony is complete, and helps for its study are multiplied, we should all the less expect miraculous interventions, visions and revelations from the Lord. Nevertheless, if we should have a striking dream seeming to admonish us of some neglected duty or opportunity, or reminding us of some Scripture teaching, let us profit by it thus—never, however, relying for counsel or faith upon anything but what can be proved by the Word of God. (3) The Lord himself exercises a supervision of his own work.

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VIEW FROM THE TOWER

"Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us."—Isa. 8:10-16

It is becoming more and more evident to the religious leaders of Christendom, that the various sectarian creeds will not much longer serve to hold together the membership of their several organizations. Hence new schemes are being formed to take the places long held by doctrines true and false, to unite the people, behind denominational fences, on other than doctrinal lines. The opening of the eyes of men's understandings is progressing at a marvelous pace, and the unreasonableness, and deformity and absurdity of the various creeds are becoming apparent to the most obtuse. What once passed for truth without a question, because promulgated by clerics or councils is now boldly challenged for reasonable and Scriptural authority. A prominent Presbyterian clergyman, Rev. T. DeWitt Talmage, is reported to have said:—

"I would that this unfortunate controversy about the confession of faith had not been forced upon the church; but now, since it is on, I say, Away with it, and let us have a new creed."

Another, Rev. Sawin, of Troy, N. Y., said recently:—

"I do not like the idea of Calvinism: Calvin was a murderer and a scoundrel. He said many good things and those I accept, but the church should be an exponent of the gospel, and not of Calvinism."

Indeed one cannot read the daily press without realizing that the great nominal church, of all denominations, is being shaken from center to circumference. The strife of tongues among both the clergy and the laity is sending consternation throughout all Christendom.

In this extremity of Ecclesiasticism a happy thought struck some one, and it has found an echo throughout the length and breadth of Christendom. It was to send the Macedonian cry around the world, to all its heathen priests and apostles, to "Come over and help us." And the heathen have heard and heeded the cry; and Christian ministers are looking forward with high hopes to this grand ecumenical council of all the religions of the world, to be held in Chicago next September, confessedly for suggestions as to how they may get up a new religion that will be acceptable, if possible, to the whole world.

A prominent New England Congregational minister, Rev. J. G. Johnson, is reported to have said with reference to it:—

"For seventeen days these various religions will have the opportunity to assert themselves. . . . . It will be strange too, if we do not learn something ourselves. In every religion there is some trace of God; and what are the false religions but the broken and distorted echoes of the voice of Jehovah?"

The Rev. Mr. Barrows, of Chicago, spoke enthusiastically of the friendly relations manifested among Protestant ministers, Catholic priests, Jewish rabbis, and, in fact, the thinking heads of all religions extant, by the correspondence in reference to the great Chicago parliament. He says:—

"*The old idea that the religion to which I belong is the only true one, is out of date.* There is something to be learned from all religions, and no man is worthy of the religion he represents unless he is willing to grasp any man by the hand as his brother. Some one has said that *the time is now ripe for the best religion to come to the front. The time for a man to put on any airs of superiority about his particular religion is past.* Here will meet the wise man, the scholar and the prince of the East in friendly relation with the archbishop, the rabbi, the missionary, the preacher and the priest. They will sit together in congress for the first time. This, it is hoped, will help to break down the barriers of creed. All religions are but the imperfect rays shining from our Father."

The Rev. T. Chalmers, of the Disciples Church, says:—

"This first Parliament of Religions seems to be the harbinger of a still larger religious fraternity—a fraternity that will combine into *one world religion* what is best, not in one alone, but in all of the great historic faiths. It may be that under the guidance of this larger hope, we shall need to revise our phraseology and speak more of *religious unity*, than of *Christian unity*. I rejoice that all the great cults are to be brought into touch with each other, and that Jesus will take his place in the companionship of Gautama, Confucius and Zoroaster."

The *New York Sun*, in an editorial on this subject, recently said:—

"We cannot make out exactly what the Parliament proposes to accomplish. . . . . It is possible, however, that the Chicago scheme is to get up some sort of a *new and com*

pound religion, which shall include and satisfy every variety of religious and irreligious opinion [we would add—of note or influence]. It is a *big job* to get up a new and eclectic religion satisfactory all around; but Chicago is confident that it can finish up the business on the 27th of next September."

The various religions of earth will set forth their claims as to points of superiority until Sept. 26th, when as per announcement a conclusion will be sought, the theme for that day being, "The *religious union* of the whole human family." On the next and last day, the Parliament will consider, "The elements of *perfect* religion as recognized and set forth in the *different faiths*," with a view to determining *the characteristics of the ultimate religion*," and "*the center of the coming religious unity of mankind.*" Is it possible that thus, by their own confession, Christian (?) ministers are unable, at this late day, to determine what should be the center of religious unity, or the characteristics of perfect religion? Are they indeed so anxious for a "world religion" that they are willing to sacrifice any or all the principles of true Christianity, and even the name "Christian," if necessary, to obtain it? Even so, they confess. "Out of thine own mouth will I judge thee, thou wicked and slothful servant," saith the Lord. The preceding days of the conference will be devoted to the setting forth of the various religions by their respective representatives.

The scheme is a bold and hazardous one, but it should open the eyes of every true child of God to several facts that are manifest. (1) That the nominal Christian church has reached its last extremity of hope in its ability to stand, under the searching judgments of this day when "the Lord hath a controversy with his [professed] people"—nominal spiritual Israel. (Micah 6:1, 2) (2) That instead of repenting of their back-slidings and lack of faith and zeal and godliness, and thus seeking a return of divine favor, they are endeavoring, by a certain kind of union and co-operation, to support one another, and to call in the aid of the heathen world to help them to withstand the judgments of the Lord in exposing the errors of their human creeds and their misrepresentations of his worthy character. (3) This willingness to compromise Christ and his gospel, for the sake of gaining the friendship of the world and its emoluments of power and influence, should be evident to every thinking person. (4) Their blindness is such that they are unable to distinguish truth from error, or the spirit of the truth from the spirit of the world, and they have already lost sight of the doctrines of Christ.

Doubtless temporary aid will come from the source whence it is so enthusiastically sought; but it will be only a preparatory step which will involve the whole world in the impending doom of Babylon, causing the kings and merchants and traders of the whole earth to mourn and lament for this great city.—Rev. 18:9, 11, 17.

THE NEXT RELIGIOUS CONFERENCE AT JERUSALEM

Another movement, having the same general end in view, has already been proposed, and doubtless took practical shape, at the celebration of the Fourth of July in the city of Philadelphia. The proposition, as clipped from the *Philadelphia Inquirer*, is as follows:—

THE PROPOSED UNION OF SECTS

"Independence Hall on the day of the celebration will be the scene of a meeting of representatives of the different sects in this city, at which resolutions will be adopted setting forth the scope of the proposed celebration of the advent of the twentieth century of Christianity by an international gathering at Jerusalem six years hence. The preliminary steps were taken yesterday in historic Carpenter's Hall. The idea, it is said, seems to take all over the United States. All seem to think that it is appropriate, and that it comes appropriately from America. It is proposed to send the resolutions to the World's Fair Commission and have them notify the representatives of all nations, governments and provinces there assembled of this glorious conception.

"Dr. McCook spoke of the difficulties in the way. 'The differences,' he said, 'were sentimental and conscientious. If Israelites, Mohammedans and all others can thus meet, it will be an auspicious opening for the twentieth century. They say, We want to get the Anglicans, Russians, Germans, Roman Catholics, Greek Orientals, Nestorians, and all others. There is no objection in regard to sect or denomination in such a meeting. It simply brings the human family together.'

"A committee which shall have power to enlarge its numbers was appointed to push the movement. The idea is to have the proposed resolutions prepared by the different sects and read at the meeting in Independence Hall on July 4 before they are sent to Chicago."

This movement will doubtless supplement and further confirm the results of the great Chicago Parliament, the design of which is the "*religious unity of the race*," no matter what the character of the religion may be; for, as some of the projectors affirm, they think the present is no time for Christians to put on *any airs of superiority* about their particular kind of religion. This is the day of compromises demanded by "the exigencies of these times" of Babylon's judgment. And the compromises, they realize, must be made, or the whole structure of "Christendom"—*i. e.*, "Babylon," must hopelessly perish.

We cannot afford, say the various denominations of Protestantism, to ignore and disfellowship that great branch of Christendom, the Church of Rome ["Babylon the great, the mother of harlots"]. All are now in haste to erase from their creeds those articles referring to Papacy as the Antichrist; and they say, We must secure Roman Catholic co-operation and assistance at any cost, while the Papacy only holds back for the privilege of dictating the terms of co-operation—which will be hers or none at all. The same compromising spirit is also manifest in the desire and effort to unite the various sects of Protestantism. In the more honest moods of former times Christians drifted apart because of their honest conceptions or misconceptions of divine truth; but now, too ignoble to confess their errors, yet anxious for union, they are ready to compromise their views of truth and their consciences for the sake of unity.

This was very noticeable in the late Presbyterian Assembly at Washington, D. C., in their consideration of the overtures of the Protestant Episcopal church for unity and co-operation. When one gentleman, Dr. Hollifield, ventured to remind the assembly of its duty of honest consistency and fidelity to conscientious convictions, he was speedily silenced, and his unpopular utterances were frowned upon and denounced as uncharitable and unchristian, because against the present clerical policy of union and compromise.

Dr. Hollifield said he thought the committee on church unity made a mistake when it proposed to shift the discussion from the *differences* between the two great ecclesiastical bodies named, to those in which they were *in harmony*. He was aware that the propositions were made with the best intentions in view; but he did not believe the unity hoped for could be secured by the means proposed. It was *these differences*, and not those points on which they were *in accord*, that had produced their alienation. The causes of the alienation should first be removed. The differences were not of minor importance: they were of a serious character. One obstacle was the Romish doctrines and practices of many (and a constantly increasing number) of the Protestant Episcopal churches. Many of them were so high—or, he would say, so low—that a stranger visiting one of them might mistake it for a Roman Catholic church. The Episcopal high church, he said, was nothing more nor less than a back door to Rome. This state of affairs was a barrier to Christian unity in its full sense, for they could not afford to enter into relations with a church whose trend was Romeward, if they were to be true to a pure gospel. This fidelity to a sacred trust, he said, is all the more imperative at the present, when Rome is finding a firmer foothold on our shores.

But this earnest exhortation found no response in the hearts of other members of the assembly, and even this gentleman, in remaining in the organization, must submit his conscience in the matter to its majority decision, and thus become a partaker of their sins. His only proper course under these convictions would be to step out.—Rev. 18:4, 5.

"RELIGIOUS RIOTS ARE ABROAD"

There is something very significant in the reported advice of Mr. Talmage to his congregation recently. He raised the question, What position shall we take with regard to the religious controversies now distracting the church? and then replied:—

"Stay out of it. While these *religious riots* are abroad, stay at home and attend to business. Why, how do you expect a man only five or six feet high to wade through an ocean a thousand feet deep? I have not given two minutes in thirty years to studying the controversial points of religion; and if I live thirty years more I shall not give one-thirtieth of a second to them. The world is now being creeded to death. The young men now entering the ministry *are being launched into the thickest fog that ever beset a coast.*"

What confession! and what advice from a professed minister of the Gospel of Christ! He sees the churches floundering about in a dense fog of ignorance and superstition, with dangerous rocks upon which their barks may be dashed at any moment; yet, by his own confession, he has not spent two minutes in thirty years in "earnestly contending for the faith once delivered to the saints," nor in studying to show himself "a workman approved unto God, rightly dividing the

word of truth;" but has contented himself with delivering eloquent addresses to please the itching ears of an admiring public, instead of using his talents as a wise and faithful steward of his Master's goods. Such the Lord seems to denominate "wicked and slothful servants."

But it is becoming more and more impossible to stay out of these controversies as he advises, and to remain neutral in the midst of the judgments of this Day of the Lord. The fire of this day will try *every man's work*, of what sort it is (1 Cor. 3:13); and if his faith is built with the stubble of error it will surely perish.

The only safe way for any child of God to do is to ignore the advice of all such time-serving shepherds, and to see to it that his faith is securely founded upon the Rock, Christ Jesus, our Redeemer and Lord; and that its superstructure is built only with the gold and silver of inspired truth. But to do this, he would best take the advice of the Lord and the apostles in preference to that of Mr. Talmage or others.—"Search the Scriptures," and believe their testimony, rejecting all that is contrary to them. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

What, indeed, may we expect to be the character of the "new," "eclectic" "world religion" which is to be evolved out of the present disorder and confusion—out of the present "thick fogs," "religious riots," and "ecclesiastical hysterics," as the present unrest is variously designated by prominent clergymen; when the leaders of Christendom have lost their landmarks and see nothing in Christianity whereof to boast over the superstitions of heathenism? Consistency would call in their missionaries.

The church of Rome is determined that the character of the coming "world religion" shall be Papal, and is making every possible effort to that end. It is reported that within the last year Pope Leo XIII, in negotiations with the Greek Catholic church, has practically brought within view the reunion of the long separated Greek and Roman Catholic churches. And every intelligent observer of the times knows of his policy and its progress here.

The spectacle of Christendom today is indeed unique. On the one hand the power of the disintegrating elements is strikingly conspicuous, while on the other, the tendency to unity is very pronounced. The spirit of liberty and independence of thought and action, the increase of knowledge and general intelligence, and the awakening faculties and sensibilities of all classes, are rapidly tending to disintegration of the old creeds and of the great systems built upon them. The daily press reports a recent split, even in the Roman Catholic church in France, which is significant of the disintegrating work, even in the strongest holds of superstition. Thus men are being shaken apart and made to stand alone upon their own convictions.

Such is the *natural* tendency of the present times in accordance with the Lord's design. The tendency to unity is, on the contrary, an *artificial* one and the efforts in that direction are made for policy's sake by those whose financial and social interests are bound up with the old tottering systems. The clergy are making use of their office to withstand the inevitable current of the present natural tendency; and they will doubtless succeed for a time, but only to make the final outcome more appalling.

The one thing most desired by the clergy, whose craft and reputation and honors are in danger, and which they, as a class, are most earnestly striving for, is union at any cost; because in union there is strength. But thus saith the Lord of hosts by the mouth of the Prophet Isaiah (Isa. 8:9, 10), "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye [heathen] of far countries; gird yourselves and ye shall be broken in pieces. Take counsel together and it shall come to naught; speak the word and it shall not stand."

"SHE SHALL NOT BE MOVED"

But, while assuring us that the nominal church will be utterly broken to pieces in this her *judgment day*, after, by her own strife of tongues, she has confessed her own blindness to truth and reason, her own nakedness, so far as the robe of Christ's righteousness, and her own unfaithfulness to her espoused Lord, God assures us it shall not be so with his true church. Hidden for centuries in the great mass of tares of the nominal systems, the true church as represented by its living members will now be manifested; although the world which knew not her Lord and Head will not recognize her worth or beauty. But the Lord knoweth them that are his, and will be gathering his elect ones out of the various divisions of Babylon, and will bless and feed them, while Babylon is falling. Hence now the cry, "Come out of her [Babylon] my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18:4) The peaceful keeping of his true Zion, by the Lord, throughout this stormy day, of judgments upon civil, religious, social and financial systems, is shown in prophetic symbology in Psalm 46.

MAN AND WOMAN IN GOD'S ORDER

[We devote considerable space in this issue to the consideration of woman's sphere, as viewed from the Bible standpoint; especially in the light of the Apostle Paul's teachings. A very general misunderstanding of the Apostle's words has fostered a spirit of doubt as to his divine inspiration, and thus proved a steppingstone to Infidelity. Such doubts having once gotten control of the mind are apt to lead to the extreme of so-called Woman's Rights—forcing some to an extreme on that side of the question as others have gone to an extreme on the opposite side: making women mere slaves, drudges or entertainers for men—erroneously supposing that the apostles so taught. These articles may therefore be considered as supplemental to our defense of the apostolic authority and inerrancy, present in our issue of May 1st, and are called forth in response to many inquiries.]

While we recognize the fact that, as spiritual new creatures in Christ Jesus, we are not esteemed of God on account of pedigree, station or sex; that, in his estimation of worthiness for the heirship of the coming kingdom, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all *one* in Christ Jesus" (Gal. 3:28), and are "all called in one hope of our calling" (Eph. 4:4), it is nevertheless true that we are still in the flesh and that we have to do with earthly conditions; and, further, that upon our proper attitude in the various relationships of life, and our faithful observance of the teachings of the Scriptures with reference to them, our worthiness or unworthiness of divine favor is judged. While every question of moral rights and obligations is pushed to the front in this "day of preparation" (Nahum 2:3), this subject is coming forward for consideration and ventilation, as many infidels and even Christians are claiming that the Bible teaches domestic slavery.

It will therefore be our endeavor to present as briefly as possible what we believe to be the Scriptural view of this subject, assured that, whatever may be the human prejudices of various individuals, God's Word is the only safe guide to the truth. His Word is by no means silent with reference to it; and an examination of all its testimony on the subject will, we believe, entirely silence in the estimation of all fair minded Christians the above mentioned charge against the Bible.

The first testimony of the Bible on this subject, aside from the statement that the man was made first and the woman subsequently as his capable helper and suitable companion, is found in God's statement to the woman after the eating of the forbidden fruit—"Thy desire shall be unto thy husband, and he shall *rule* over thee." While authority to rule is naturally implied in the headship of the man (1 Cor. 11; 1 Tim. 2:13), yet, it is not difficult to see that the Lord referred to something more than this; for its mention is in connection with the penalty put upon woman, because of her share in the original sin. The implication is that her husband's rule would be tyrannical, and that she would suffer injustice under it, which she would not have suffered otherwise. And such has been the case: the rule or headship of the husband which in perfection would have been a rule for the protection and in the interest of all the members of his family—a rule of love, a guidance rather—has in a majority of cases become, through the fall, a rule of selfishness, and fear, and general imposition. Indeed some men will use this very Scripture as a justification of their course of selfish tyranny.

But while facts fully corroborate the Lord's testimony on this subject, it is a great mistake to suppose that God's *will* is done by those who thus misuse their natural headship. On the contrary, we should see in the expression God's prophecy of the evil that would come upon womankind by reason of the fall of man from his original likeness of God. And, be it noted, the more degraded the man the more unfeeling will be his treatment of the one whom he should love and cherish as his own body.

Man's sphere in the world is pretty clearly defined as the *head* or chief of the creation, while the woman's sphere as a help meet for him, is a much more debatable one. The question is, "To what extent may she help him?" While we believe that, according to the Bible teaching, she may help him to the extent of her ability and opportunity—in the home

the church and the world—we hear many dissenting voices in favor of very considerably circumscribing her influence, if not in the home, at least in the church and in the world. Let us hear, therefore, first, What saith the Scripture concerning—

WOMAN'S PLACE IN THE CHURCH

Peter, addressing the whole church, without respect to sex, says, "Ye are a chosen generation, a royal priesthood, a holy nation, ... that ye [*all—male and female*] should *show forth* the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9) And again we read (Isa. 61:1), "The Spirit of the Lord God is upon me, *because* he hath anointed me to preach," etc. See also Luke 4:18-20, where our Lord quotes and applies only a part of this prophecy to himself, leaving another portion of the commission which was not due in his day for the body of Christ—male and female—to declare. The word "*because*" shows that the anointing is for the very purpose of fitting those so anointed—whether male or female—to preach the good tidings. Therefore *all* of the anointed, male or female, Jew or Greek, bond or free, are *anointed to preach*.

In Heb. 5:12 Paul upbraids the church, making no distinction of sex, for *inability to teach* on account of neglect of opportunities to fit themselves for the work, saying, "For when for the time [spent] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." Again we read (1 Pet. 4:10), "As each one [male or female] has received a free gift, so minister the same one to another as *good stewards* of the manifold grace of God." "Moreover," says Paul (1 Cor. 4:2), "it is required in stewards that they be found *faithful*." There is no distinction of sex here: *each one, male or female*, who possesses a talent or gift, becomes a steward of the same; and in the reckoning day the Lord will require each steward to give an account of his stewardship. Faithfulness is required of *all* in the use of all talents possessed.—Matt. 25:14-30.

In harmony with the teaching of these scriptures, that women, as well as men, are accountable to God for the use of their talents in the church, be they many or few, and also with the teaching of Paul, that the activity of every member of the body of Christ is necessary to the general health of the whole body, we have numerous precedents established in the Scriptures. Thus (1) the women who were the first at the sepulcher on the morning of the resurrection were sent by the Lord to bear the first message of his resurrection to the apostles. (2) The woman of Samaria with whom the Lord conversed, and to whom he was pleased to reveal himself as the Messiah, was not forbidden to go into the city and declare the news to many—which she did at once, leaving her waterpots and going in haste. And the result was that many believed through her testimony, however she may have declared it.—John 4:28-30, 39.

We find, too, that women, as well as men, shared the gift of prophecy, which the Apostle Paul (1 Cor. 14:3, 4) defines to be "speaking to edification, exhortation and comfort"—*i. e.*, teaching or exhorting according to the measure of the gift of God. (See also 1 Cor. 12:31) And in 1 Cor. 11 Paul admits the propriety of women publicly praying and prophesying, provided they do so with becoming modesty, of which the covering of the head was in those times a special mark, particularly among the Greeks, here addressed. To ignore such a custom, as some seemed inclined to do when they began to realize the *liberty* of the gospel, would have brought reproach upon the cause of Christ, and also upon "the angels," messengers or ministers of the Christian faith—the apostles and others.

We have some examples of prophesying, by women,—for instance, Anna (Luke 2:36-38); Philip's four daughters (Acts 21:8, 9); Miriam (Micah 6:1-4); Huldah (2 Chron. 34:21-28) and Deborah (Judges 4:4-24). And, further, we have the remarkable prophecy of Joel 2:28, 29, of which Peter claimed there was at least a partial fulfilment on the day of Pentecost, when the holy Spirit descended in power upon all present. (Acts 2:17, 18) Paul also mentions with evident appreciation the activity of certain females in the early church—notably Priscilla, Tryphena, Tryphosa, the mother of Rufus and Julia, the sister of Nereus. (Rom. 16; also Phil. 4:3) And in every instance, except 1 Cor. 16:19, where Priscilla and her husband Aquila are mentioned, Priscilla is mentioned first, as if she were the more prominent and active of the two. (See Rom. 16:3; 2 Tim. 4:19; Acts 18:18, 26 R. V.) She and her husband also accompanied Paul on one of his journeys from Corinth to Ephesus, where they met Apollos and were both diligent in instructing him more perfectly in the truth. (Acts 18:18-26) Although the Scriptures are not addressed to the world, they utter no voice and establish no precedent contrary to female activity in the various legitimate pursuits of life for which nature and education have fitted her. And though in times past female education was at a very low ebb, and women were seldom fitted for other than domestic pursuits, we have a worthy example of one efficient female Judge in Israel—Deborah, the wife of Lapidoth (Judges 4:4-24; 5:1-31) who was also a prophetess and evidently a woman of great ability and influence. Huldah, the wife of Shallum (2 Kings 22:14-20), was also a prophetess to whom the king of Israel sent.

From all these indications we gather that God, who is no respecter of persons, requires faithfulness on the part of *female* as well as *male* stewards in the use of *all* their talents, with no other restrictions than that they do so with that modesty which is specially becoming to their sex; and that, if God gives to any female member of the body of Christ a talent or special ability for teaching or prophesying, as she has done in the past, it is her privilege, and not only so, but her duty, to earnestly cultivate and use that talent as a wise and faithful stewardess. This the Apostle Paul also clearly teaches in 1 Cor. 12:28-31, when, after naming teaching as one of the best gifts, he urges all, without distinction of sex, to "covet earnestly the best gifts."

WOMAN'S RELATIONSHIP TO MAN

Let us next note what some consider a direct contradiction of the foregoing Scriptural findings in the words of the Apostle Paul (1 Tim. 2:12)—"I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" [*hesuchia*, quietness]. But the Apostle proceeds to give his reason for the restriction; and in doing so he refers us back to the original relationship of Adam and Eve in the garden of Eden, saying, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, became a transgressor." Turning to Genesis (2:16-18) we see that, *before Eve was created*, "God commanded *the man*, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

It is plain, then, that the Lord did not communicate directly with Eve, but with Adam, and that Eve received this warning from God through Adam. Thus Adam, under God, was the teacher, and Eve the learner. And it was right and proper, in this instance at least, that the woman should "learn in silence with all subjection," as the Apostle counsels in 1 Tim. 2:11. What right had she to object? God had taught her husband, and in giving her to him had imposed upon him the duties of a husband (a care-taker and provider for her), and in fulfilling this obligation Adam had communicated to Eve this knowledge which was necessary to her preservation and her harmony with God. Thus God taught the headship of man, which the Apostle would have the Corinthian church distinctly understand.—1 Cor. 11:3.

In addressing himself to Eve the Adversary tempted her to disregard the warning of God through her husband. This she did, and that without even consulting Adam as to the propriety of heeding this new and strange instructor, who was evidently out of harmony with God. In acting thus, independent both of God and of the natural protector which God had provided, the woman became a transgressor; and since she thus ignored God, she was left to her own judgment entirely, and was *deceived;* not, however, as to the unrighteousness of her course, but as to the *result* of that course, which she presumed would lead to greater blessing (knowledge), instead of to death. And not only did she thus ignore Adam and the instruction of God through Adam, and act entirely upon her own judgment, but she further assumed to lead or teach Adam her *new doctrine*, thus reversing the divine order of headship. And in following this reversed order of headship, Adam, though not deceived, also became a transgressor.

It is for this reason, says the Apostle, that I suffer not a woman to teach, nor to *usurp authority over* the man. But how to harmonize this restriction with the seemingly contrary scriptures already referred to still remains a difficult question to many; one, however, to which there surely must be some solution. First, we would inquire, Does this order of headship inhere in mankind as a class, distinct from womankind? or does it apply merely in the relationship of husband and wife? That the former is true, is, we think, quite evident from 1 Cor. 11:3, which reads, "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

What, then, we would inquire, is implied in this office of headship? The figure, we see, is drawn from that important member of the human body, the head, which is the chief member—the member in which inheres the right of leadership and authority. And this interpretation is borne out by the perfect

illustration of headship in the relationship of Jehovah to Christ. In the one inheres the legislative, in the other a delegated executive power. In accordance with the illustration, therefore, the relationship of man to Christ and of woman to man should be that of subserviency; and if men and women were perfect the beautiful harmony of such a relationship would yield perfect satisfaction to both. Man would be in harmony with Christ, woman in harmony with man, and all in harmony with Jehovah. Thus the divine order of headship would unify all in the bonds of mutual love and peace.

But the question arises, How is this idea of headship compatible with the idea of individual liberty—the glorious liberty of the sons of God? Is the illustration of head and body to be pressed to its utmost limit here? The human body in health never performs an act except by the authority and consent of the head; and the mystical body of Christ (the church), in health always delights to know and to do the will of Christ; and Christ has ever sought to know and do the Father's will. And so likewise if the human family were unimpaired by sin woman would enjoy her station and man would not misuse his strength, mental or physical, tyrannically. Looking again at the perfect illustration of this relationship between Jehovah and Christ, we see that the order of headship, *rightly* exercised, is entirely compatible with the glorious liberty of sons of God. For, although Jehovah is the head of Christ, we see him delighting to honor his Son, making him in turn the head of all principality and power (Col. 2:10; 1:16; Eph. 1:10—*Diaglott*), and calling upon all men to *"honor the Son, even as they honor the Father"* [for he is the Father's representative and the express image of his person]. We see him also committing all judgment unto the Son. He first proved him and found him worthy of confidence; and then, having made known his plans to him, he committed to him their execution. And so we read: "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22), and again, that "all power in heaven and in earth" is given unto him.—Matt. 28:18.

Surely there is no semblance of bondage in this relationship of Christ to Jehovah; but under Jehovah's supreme headship there is the fullest liberty and the widest scope for the development and use of all Christ's noble powers. And Christ, on his part, as subject to Jehovah, his head, is in all his works subject to those principles of action, and that plan of work which the wisdom and goodness of Jehovah have decreed. Within these metes and bounds of Jehovah's headship, then, is the glorious liberty of the only begotton Son of God. Thus should man also be subject to his head, which is Christ, whose supervision, like that of Jehovah, is also sufficiently generous to admit of the widest range and development of all his manly powers. And thus, also, should the headship of man be exercised toward woman—not to degrade and dwarf her powers under the bondage of tyranny, but to elevate and ennoble her; granting to her, under his leadership and encouragement, the fullest liberty for the legitimate use of all her powers.

But to return to Paul's statement: "I suffer not a woman to teach, nor to usurp authority over a man," we see that, in harmony with the reason given for the restriction, and also with the fact that they did teach on numerous occasions mentioned in the Scriptures, we must interpret the former clause of this statement in the light of the latter, viz., that the woman is not to usurp the natural position of the man as leader and teacher, and, disregarding his headship, to take that attitude herself—an attitude contrary to nature, incompatible with womanly grace, and unlovely in the eyes of all right thinking people. With this interpretation of the Apostle's language here, his teaching elsewhere, for instance in I. Cor. 11:5, is in entire harmony.

The idea is not to debar woman from her privilege and duty of making good use of all her talents as a wise stewardess, and as one who must give an account of her stewardship, nor to prohibit her from teaching the truth to others, but rather to point out to her the excellent and most effective ways for the use of her influence in life. Nature would doubtless generally indicate to both men and women their proper spheres for usefulness; but alas! none can be found in a natural condition—all are fallen, mentally, physically and morally; and some more than others and in different ways. No womanly woman takes as her ideal a noisy declaimer, an assertive debater, an obtrusive public speaker, nor an ambitious leader. And yet, on fitting occasions, where the interests of the truth require it, she may, in a womanly way and without the least assuming the manly prerogatives of headship, declare the good tidings of great joy to as many as will hear her, whether male or female; and on some occasions the interests of the truth may necessitate her debating a question which can often be just as effectively done in a suggestive, as in an assertive, way; and generally much more so, as some men, as well as women, have learned. Those who understand human nature best know that frequently more can be done in the way of disarming prejudice and establishing the truth by the latter than by the former method.

A woman may thus, in the full exercise of her liberty as a child of God, bring forth all her strong reasons before as many as desire to hear, and may clearly state her own convictions of the truth, but always with that moderation and candor which, acknowledging the natural headship of man, would avoid even the appearance of dictation or usurping of authority; and if there be a man present who can and will relieve her of the responsibility of so prominent a position, her natural modesty should decline the undertaking. The "silence" or quietness enjoined by the Apostle in the above text is not to be understood in an absolute sense, but rather in that relative sense which would harmonize with his admission of woman's right to pray, or prophesy, or explain the truth, as they evidently did in the apostles' days, when they had ability and opportunity. In I. Thes. 4:10-11 the Apostle similarly exhorts the *brethren to quietness*, saying: "We beseech you, brethren, . . . that ye study *to be quiet* and to mind your own affairs, and to work with your hands as we commanded you." The same word is also used in I. Tim. 2:2.

The expression of the Apostle Paul in I. Cor. 14:34, 35, we need to remember, was addressed to a class of Greek converts to Christianity, whose habits were altogether different from the civilization of today, as well as from those of the Hebrew and Roman civilizations of that day. While Greece was the center of learning in its day, the women of Greece were very degraded and ignorant, so that it was necessary to speak to some of them with a degree of force which the Apostle never used in speaking to either Hebrew or Roman Christian women. From this epistle we see that the church at Corinth was in a very disorderly condition, and that their assemblies were often confused and unprofitable. The Apostle, in this chapter, is laying down some very necessary rules and regulations, so that all things might be done "decently and in order." (verse 40); and the disorderly women as well as men (verses 28, 30, 33; chap. 11:17-22, 31-34; 6:5-11; 5:1-13; 3:1-3) came in for their share of the needed reproof. It was a shame for those women to speak in the church, first, because any publicity of their women was so regarded there and then; and, secondly, because they were unfitted to do so intelligently, and so it was better that they should listen in silence at the meetings of the church, and inquire further of their husbands [*literally*, men] at home. To force the application of this instruction upon the whole church during the entire age, would do violence to the general tenor of Scripture teaching with reference to woman's sphere of action and responsibility of service as man's worthy and suitable helpmate, which the Lord pronounced her to be. As well might we bind upon the entire church the obligation of literally washing one another's feet and greeting one another with a holy kiss, which are repeatedly enjoined (See Rom. 16:15, 16; I. Cor. 16:20; I. Thes. 5:26; I. Pet. 5:14); but which we instinctively recognize in spirit, but not in letter, the courtesies and civilities of our times being somewhat different from the customs of that day, although equally hospitable.

In order that all may see clearly the conditions which necessitated the Apostle's seemingly harsh language to the women of the Corinthian church, we make a few brief quotations from noted authors, showing the state of society in Corinth, Ephesus and the principal cities of the Greek civilization of that time.

In the *Contemporary Review*, Vol. 34, March, 1879, page 700, in an article on "The Position and Influence of Women in Ancient Athens," Prof. Donaldson of St. Andrews University, Scotland, says:

"In Athens we find two classes of women who were not slaves. There was one class who could scarcely move one step from their own rooms, and who were watched and restricted in every possible way. There was another class on whom no restrictions whatever were laid, who could move about and do whatever seemed good in their own eyes. The citizen women [the wives] had apartments assigned to them, generally in the upper story. They were forbidden to be present at any banquet. The men preferred to dine with themselves rather than expose their wives to their neighbor's gaze. Seemingly the education of girls was confined to the merest elements. It is scarcely possible to conceive that such a marvelous crop of remarkable men, renowned in literature and art, could have arisen if all the Athenian mothers were ordinary housewives. [But they were not: multitudes of the mothers were not wives but were of the educated though dissolute class, above men

tioned, who were granted every liberty.] But though there never was in the history of the world such a numerous race of great thinkers, poets, sculptors, painters and architects in one city at one time, as in Athens, not one virtuous Athenian woman ever attained the slightest distinction in any one department of literature, art or science.

"We pass from the citizen women [the wives] of Athens to the other class of free women—the strangers or courtesans. These stranger women could not marry. They might do anything else they liked. The citizen women were confined to the house and did not dine with the men; but the men refused to limit their associations with women to the house. Accordingly they selected these stranger women as their companions; and '*Hetairai*,' or companions, was the name by which the whole class was designated. The citizen women had to be mothers and wives, nothing more. The stranger women had to discharge the duties of companions, but to remain outside the pale of the marriageable class. *They were the only educated women in Athens.* Almost every one of the great men in Athens had such a companion, and these women seemed to have sympathized with them in their high imaginations and profound meditations.

"But the Athenian women, even the citizens, had no political standing. They were always minors. Such, however, was the force of character of these '*Hetairai*,' or such their hold on powerful men, that not infrequently their sons were recognized (by special decree) as citizens. The names of virtuous wives are not to be found in history; but the influence of the '*Hetairai*' comes more and more into play. They cultivated all the graces of life; they dressed with exquisite taste; they were witty. But it must not be forgotten that hundreds and thousands of these unprotected women were employed as the tools of the basest passions, seeking only, under the form of affection, to ruin men and send them in misery to an early grave."

Every statement here quoted from Prof. Donaldson is amply supported by citations from Greek authors in the writings of Prof. Becker of Germany, who is quoted by all recent writers as unquestioned authority upon ancient Greek and Roman life. In his "Charicles," page 463, he says:

"At this time, and in the very focus of civilization, the women were regarded as a lower order of beings; naturally prone to evil, and fitted only for propagating the species and gratifying the sensual appetitites of man. There were no educational institutions for girls, nor any private teachers at home. They were excluded from intercourse, not only with strangers, but also with their own nearest relations, and they saw but little even of their fathers and husbands. The maidens, especially, lived in the greatest seclusion until their marriage, and, so to speak, regularly under lock and key." Page 287—"At Athens it was a thing unheard of for any free woman to make purchases in the market."

In a work on "Old Greek Education," by Prof. J. P. Mahaffy, of Trinity College, Dublin, page 11, he mentions the frequency with which children were exposed or left to die of starvation and neglect, and says:

"We cannot really doubt that the exposing of new-born infants was not only sanctioned by the public feeling, but actually practiced throughout Greece. Plato practiced infanticide under certain circumstances in his ideal state. Nowhere does the agony of the mother's heart reach us through their literature, save where Socrates compares the anger of his pupils when first confuted out of their opinions, to the fury of a young mother deprived of her first infant. There is something horrible in the allusion, as if, in after life, Attic mothers became hardened to this kind of treatment. The exposing of female infants was not uncommon."

The bearing of this general condition of woman under the Greek civilization upon the language of the Apostle Paul to some of them is still more clearly seen when we consider that Corinth was one of the worst of the Grecian cities. Prof. Becker says:

"Corinth seems to have surpassed all other cities in the number of its *Hetairai*, to whom the wealth and splendor of the place, as well as the crowd of wealthy merchants, held out the prospects of a rich harvest."

From these observations it is clear that when Corinthian men became Christians and, disregarding the prevailing public sentiment, brought their wives with them to meetings of the church, the women were very ignorant and lacking in essential decorum, and were inclined to disturb the meetings by asking unprofitable questions, which the Apostle instructed them to inquire of at home of their husbands, who could give them the simple instruction which they needed; for it was an improper thing for those women to speak in the church and to disturb its proper, orderly worship, etc. We must remember, too, that Christianity then, as now, did not generally make its converts among the great men and philosophers, but among the poorer classes—the common people.

This condition of the Corinthian women also makes very clear the necessity of the Apostle's instructions in I. Cor. 11, about the covering of the head, which among that people specially was an indication of modesty. To have suddenly disregarded the custom, when they began to see the liberty of the gospel, would have been misunderstood, and would probably have cultivated in them, in their ignorance, a disposition to ignore the headship of man, and to become self-conscious and self-assertive.

When we note the very different conditions of the Roman and Hebrew women, we can account for the absence of any such instruction in the epistles to the Roman and Hebrew Christians.

Dr. Smith, in his Greek and Roman Antiquities, says:

"The position of a Roman woman after marriage was very different from that of a Greek woman. The Roman wife presided over the whole household, and shared the honor and respect shown to her husband."

And Prof. Becker says:

"The Roman housewife always appears as the mistress of the whole household economy, instructress of the children, guardian of the honor of the house, and equally esteemed with her husband, both in and out of the house. The women frequented public theaters, as well as the men, and took their places with them at public banquets."

The freedom of women in Hebrew society is so manifest from the Scriptures as to need no further proof. They freely conversed with the Lord and the apostles, and other male disciples, attended the meetings of the church and synagogues, and went about with entire freedom. Consequently, when Christianity took hold of them, it found them ready for Christian work without being hampered by the restraints of hereditary custom, which among other peoples must be measurably adhered to until a gradual reconstruction of public sentiment could be brought about, lest otherwise reproach be brought upon the cause of Christ.

WOMAN A HELP, MEET FOR MAN

"And Jehovah said, It is not good that the man should be alone: I will make him a help suitable for him. . . . And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help suitable for him. . . . And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh. She shall be called woman [*ishah*], because she was taken out of man [*ish*]."—Gen. 2:18, 20, 22, 23.

In pursuing our study of woman's appointed place in the divine economy of creation, we turn to the above brief account of her first introduction to the earth and to man; for the Apostle says, "The woman was created for the man." (I, Cor. 11:9) As the account indicates, the object of woman's creation was that she might be a *suitable* help for man. That man needed just such a help is indicated, not only by the Lord's statement that it was "not good" for him to be "alone," but also by the statement that among all the animals there was none found to be "a suitable help." True, they were all in perfect subjection to him as their lord and master, and perfectly obedient in rendering all the service required. Many of them were strong to bear his burdens, some fleet to run his errands; some gratified his love of the beautiful in form and proportions, and some in plumage; some charmed his ear with strains of music; and all manifested more or less of intelligence and affection; yet in all there was a lack. The perfect man did not crave a burden-bearer, nor an errand-runner, nor a gay butterfly to please the sight, nor a charming musician: what he craved was an intelligent sympathetic *companion;* and this lack, the "suitable help," which God subsequently provided, exactly supplied.

When God had created her and brought her to the man, Adam named her woman. That the word was not used to specially indicate the power of motherhood, is manifest from the fact that when God said that she should become a mother, Adam changed her name to Eve, because she was to be the mother of all living. (Gen. 3:20) We also read (Gen. 5:2)

that "God called *their* name *Adam* in the day when they were created." Thus both God and the man recognized this new creature as of the same nature as the man, and yet differing from him both physically and intellectually. She was not another man, but another human being, the counterpart of the man, and therefore a suitable helper for him.

She was a help in that she was a companion for him. Before she came, Adam, though surrounded by a host of the lower animals, was "alone," and in need of the help of companionship which they could not supply. That the help needed was not merely in the work of propagating the species is clear, from the fact that she was recognized and accepted as the suitable and desired help from the very beginning, and before the propagating of the race was mentioned—which did not begin until after the fall. This was a merciful providence, in order that, as Paul shows, every member of the race might share the blessings of redemption through Christ.—Rom. 5:12; 11:32, 33.

We thus see that man found in the woman an intellectual companion, one capable of sharing and appreciating all his joys (he had no sorrows) and of participating with him in all his interests. Had she come short of such capacity she would not have been a suitable companion or help, and Adam would still have been to some extent alone. As the sons and daughters of men have multiplied, the same characteristics as in the beginning continue to distinguish the two sexes, with the exception that both have suffered from the fall; hence the two sexes still stand similarly related to each other—man the *"head"* of the earthly creation, and woman a *"suitable help"* for him. And this, as the Apostle shows (I. Cor. 11:3), is regardless of the marriage relation. Man, in the image and glory of God, was created the sovereign of the earth; and woman, "the glory of man" in all the natural relationships of life, but especially that of wifehood, is his worthy companion and joint heir, his queen. And in this sense God gave *to them both*, originally, the earthly dominion—over the fish, fowl, beasts of the field, etc.—Gen. 1:27, 28; Psa. 8:6-8.

It is therefore fitting that this natural relationship of the sexes should always be observed; that woman should remember that she is not the head, the chief, the leader, in the world's affairs, though there is ample scope for the use of all her powers under a proper and generous exercise of the headship of man. And it is equally necessary and proper that man should fully recognize, appreciate and accept of the *help* which woman is capable of rendering in all the affairs of life where such capability is manifest. If God has given to her talents, they were given her for cultivation and use, in order that she might be a more efficient help for man; and it would not be right, nor can man afford to refuse such help and seek to dwarf such talents. Let the "help" help as much as possible, even though in the present imperfect condition, as is sometimes the case, the help may outstrip the head in ability, either natural or acquired. So long as the woman's work is done in a modest, womanly way—with no disposition to lord it over the divinely appointed head or king of earth—let her do with her might what her hands find to do.

As a general thing, however, woman's special helpfulness is in the sphere to which her special work of necessity usually confines her—as wife, mother, sister, friend—in the home, the school-room, and in the duties which naturally fall to her in religious and in social life, and occasionally in business life. Let woman bring into all these relationships her highest moral and intellectual attainments, the finest touches of art, and the most noble physique which nature and cultivation can give, and she will the most truly answer the ends of her existence as a worthy and suitable help to earth's intended king—man. True, man and woman have lost the dominion of the earth originally bestowed upon them as king and joint-heir; but still, though under the burden of the curse, woman can be a help, meet for man, in the struggle upward toward perfection; and no true man will despise such helpfulness when tendered in a spirit of sisterly interest.

WOMAN AS A WIFE

Having seen that the natural attitude of women in general to men in general is that of suitable helps, and not of heads, let us now consider the Scriptural position respecting woman as a wife. In alas too many cases, this, the dearest relationship of earth, is degraded to a domestic slavery. And the slave-holding tyrants too often pervert or misinterpret the teachings of the Apostle to the support of their course—some unwittingly. It is therefore our purpose to examine such Scriptures as are frequently urged in the interest of domestic tyranny and in the dwarfing and degrading of woman in her noblest sphere on the natural plane—as a true wife.

We are free to assert in the outstart that the Scriptures, rightly interpreted, teach no such thing; and one of the best evidences that they do not, is seen in the fact that the Lord has chosen this relationship as a type of the relationship between himself and the glorified church—a consummation so glorious, that it is held out as a prize to the faithful children of God all through the gospel age; a prize worthy of the sacrifice of every temporal interest, even unto death. The type of such a relationship ought, indeed, in some sense, to manifest that coming glory.

We have already seen that in the relationship of head and body, to which the Apostle compares husband and wife, and which is gloriously illustrated in the relationship of Jehovah to Jesus Christ, and between our Lord Jesus and the church, there is nothing incompatible with "the glorious liberty of the sons of God," and hence that the other headship of man over woman, rightly exercised, is likewise compatible with a similarly glorious liberty.

We have also seen that the headship of man is not designed to debar woman from the privilege and duty of making the fullest use of her talents as a wise stewardess in the service of the Lord; but rather to increase her usefulness by putting her powers and energies in co-operation with a still stronger power.

As an illustration of the apostolic teaching presumed to imply a servile subjection of the wife to the husband, we are sometimes referred to Eph. 5:22-24—"Wives, submit yourselves unto your own husband, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church; he is the preserver of the body. Therefore, *as the church is subject unto Christ, so* let the wives be subject to their own husbands in everything."

If the office of the head inheres in men in general, and should be observed by women in general, the argument gathers force in the special relationship of husband and wife; for the reverence which woman naturally feels for the opposite sex ought indeed to be intensified in the case of the man she has accepted as her husband. The manner in which the wife is counseled to submit herself to her husband is clearly set forth by the Apostle to be—*"as the church is subject unto Christ."* It behooves us, therefore, to note just how the church is subject unto Christ. We see that the subjection of the church to Christ is a willing subjection, and that it is inspired by love, veneration, gratitude and implicit confidence and trust in the Lord's love and care for us, and in his superior wisdom to do better for us than we could do for ourselves. And so perfectly did the Apostle himself take this attitude toward Christ, that it was his effort, he said, to bring every thought into subjection to him. (II. Cor. 10:5) That such an attitude on the part of the wife toward her earthly head is not always possible, he also admits, when he says to the husbands (Eph. 5:33), "Let each one of you, individually, so love his wife as himself, *in order that* [*hina*, so rendered in Eph. 3:10, Diaglott] the wife may reverence her husband."

Only true love and true nobility of character can command such reverence; otherwise it would be impossible for the wife to submit herself to her husband *as* the church is subject unto Christ. Nor would it be right either to reverence or to submit to that which is ignoble and unholy. But both the reverence and the submission are possible, as well as natural, notwithstanding the fallibility of the earthly head, where there is that nobility of character on the part of the man which, humbly acknowledging its fallibility, is amenable to the voice of God in the Scriptures, and to reason.

It will be noticed, further, in the apostolic counsel to husbands (verses 25-29), that the stated object of Christ's supervision of the church, and of her submission to him, is not the clipping of her spiritual or intellectual opinions, nor the dwarfing or degrading of her powers, nor to attain any ignoble or selfish ends; but, on the contrary, it is for the more complete sanctification and cleansing of the church with the washing of water by the Word, that she might be holy and without blemish, not having spot, or wrinkle, or any such thing. And this disposition on the part of Christ toward the church is made manifest to her by the self-sacrificing spirit of him who loved the church and gave himself for it. And says the Apostle, "*So* ought men to love their wives, as their own bodies," that *thus* they may command the reverence and loving submission of the wife, "in everything"—not, of course, in everything unholy impure and selfish, but in everything tending to holiness and purity and that true nobility of character whose principles are set forth in the Word of God. We have a very marked example of the Lord's displeasure against the improper submission of a wife to a husband, in the case of Sapphira, the wife of Ananias.—Acts 5:7-10.

It would indeed be a blessed and happy condition of affairs if all the husbands and all the wives were students of the

example of Christ and the church; but the lamentable fact remains that but few apply their hearts unto the instruction here furnished; and many husbands, forgetting to observe Paul's instructions to follow the model, imagine they have a right to arbitrary and selfish authority, against which the wives feel a righteous indignation and an opposition which is far from submission; and, failing to understand the Scriptures on the subject, they claim and think that the Bible teaches domestic tyranny and slavery; and thus the way is paved to doubt and infidelity.

But what shall I do? says the Christian wife whose husband is not guided by Christian principles, except to the extent of claiming his presumed right to rule in selfishness. Well, that would depend on circumstances: it would have been better if in your youth you had remembered the Apostle's counsel to marry only in the Lord; and you must now pay some penalty for your error. But in the first place you should remember not to violate conscience in order to please any one; for Peter says, "We ought to obey God rather than men." (Acts 5:29; 4:19,20) But where conscience does not interpose its dictum, the Apostle gives to such wives the same counsel that he gives to servants who have unreasonable masters. (I. Pet. 2:18-23; 3:1-2) To the servants he says, "Servants, be subject to your masters with all fear [*i. e.*, with caution, lest you offend]: not only to the good and gentle, but also to the froward;" this because it is better to suffer wrongfully than to be contentious, even for our rights. "For this is well-pleasing, if a man for conscience toward God endure grief, suffering wrongfully; for what glory is it, if when ye be buffeted for your faults ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God." Then he points to the example of Christ in carrying out the same principle, saying (verse 21), "For even hereunto were ye called, because Christ also died for you, leaving you an example that ye should follow his steps;" and "the servant is not above his Lord." (Matt. 10:24) Then he adds, "*Likewise*, ye wives [ye who have froward husbands], be in subjection to your own husbands, that if any obey not the Word, they may without the Word be won by the conduct of the wives, while they behold your chaste conduct coupled with fear [with carefulness to avoid giving offense]"—thus manifesting a spirit of loving forbearance, rather than of contention.

And while the wife is here specially counseled to imitate Christ's humility, the husband is urged to imitate Christ's generosity—"Likewise, ye husbands, dwell with them [your wives] according to knowledge [wisely and generously], giving honor unto the wife [taking pleasure in her progress and in all her noble attainments and achievements], as unto the weaker vessel [using your strength for her support and encouragement, and not for her oppression], and as being *heirs together* of the grace [the favors and blessings] of life."

The same spirit of submission, rather than of contention, is likewise enjoined upon the whole church in its relationship to the civil ordinances of men. Thus Peter says, "Submit yourselves to every ordinance of man, for the Lord's sake" —*i. e.*, so that his spirit or disposition may be manifest in you—"For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." (I. Pet. 2:1-17) And Paul says, "Let every soul be subject unto the higher powers," etc. (Rom. 13:1, 5); and to Titus (3:1) he writes: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

This duty of submission (specially enjoined upon the wife in the domestic relation) is also enjoined upon the whole church individually, in their relationship one to another. Thus the Apostle Peter says, "The *elders* which are among you I exhort: . . . Feed the flock of God. . . . Neither as being lords over God's heritage, but being ensamples to the flock [ensamples of humility, brotherly love, patience and faithfulness]. *Likewise*, ye *younger*, submit yourselves unto the elder. Yea, *all of you* be subject one to another, and *be clothed with humility;* for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—I. Pet. 5:1-6; Eph. 5:21.

Doubtless if there were one *perfect man* in the church the counsel to the remainder of its membership would be to submit to his leading and instruction. But, instead of an infallible man in the church, we have the infallible written Word, by which we are each and all counseled to *prove all things.* And, therefore, the first duty of submission is to the written Word, and afterward to each other in that secondary sense which first proves all things by the Word; and lastly in the sense that our manner and language should be tempered with moderation and brotherly and sisterly kindness and candor, that this spirit of submission or humility might always be manifest in all.

In a similar, but in a stronger sense, the Apostle presents the duty of submission on the part of the wife in the domestic relation. It is a submission which savors of love, reverence, trust and humility: and which is also compatible with "the glorious liberty of the children of God" (Rom. 8:21), which always exists wherever the spirit of the Lord is (II. Cor. 3:17), and in which the Apostle Paul urges us to "stand fast." —Gal. 5:1.

We are referred by Peter to Sarah, Abraham's wife, as a proper example of a wife's submission. But notice that, while she did reverence Abraham, as indicated by her calling him lord (Gen. 18:12), and while she, no doubt cheerfully, left her native land and friends and, in obedience to the command of God to her husband, accompanied him in his sojournings to the land of promise, with him walking by faith, we see that her submission was not a blind submission which refrained from expressing a thought which differed from Abraham's; nor was there anything in Abraham's conduct toward her which indicated such expectation on his part. She was evidently a thinking woman: she believed the promise of God that they should have a son through whom the blessing of the world should come; and when nature seemed to fail she suggested a way in which the promise might be fulfilled. And when Hagar became boastful and despised her mistress, she complained to Abraham and claimed that the fault was partly his. She wanted no division of his heart with her servant. Abraham's reply assured her that there was no such division, that her maid was still under her control. And her subsequent course with Hagar was a discipline to correct her boastfulness and improper attitude toward her mistress. And when Hagar fled from her, the angel of the Lord met her and told her to return and submit herself to her mistress, which she did, and was evidently received and restored by Sarah.—Gen. 16.

On another occasion, after Isaac was born and the two boys were growing up together, the rivalry of Hagar again cropped out in Ishmael, who persecuted Isaac, Sarah's son. (Gen. 21:9; Gal. 4:29) And again Sarah was grieved and appealed to Abraham to cast out the bond woman and her son; for she feared Abraham would make him heir with her son, which would not have been in accordance with the promise of God. (Gen. 21:10-12; 15:4; 17:17-19) This, Abraham was not inclined to do, and as Sarah urged her claim, we read that "the thing was very grievous in Abraham's sight because of his son," Ishmael, until God indicated his will in the matter.

This is further shown in this case to which Peter refers us for example, saying (to those who are *similarly subject* to their husbands) "Whose daughters ye are, doing good, and not fearing any terror"—any evil results. (I. Pet. 3:6) The submission counseled by the Apostles is a reasonable submission, compatible with a moderate, modest expression of the wife's sentiments and a proper consideration of the same by the husband, as in the case of faithful Abraham, who was by no means led about by the whims of a foolish wife, but who, in a reasonable consideration of his wife's sentiments and trials, waited to know the will of the Lord before granting her wishes.

From the above considerations it is obvious that the human relationship of husband and wife, which the Lord points out as an illustration of the beautiful relationship of himself and the church, is by no means an occasion for the exhibition of either tyranny or servility on the part of either party. And wherever such conditions do exist, they are out of the divine order. The Lord set his seal of approval upon marriage when he instituted the relationship and blessed the union of the first pair in Eden; and when, as king and queen—head and helpmate—he made them *joint-inheritors* of the earthly dominion (Gen. 1:27, 28); and later, when he commanded children to honor and obey *both parents.*—Exod. 20:12; Eph. 6:1, 2.

The curse of sin has rested heavily upon woman, as well as upon man; but the Christian man who would seek to bind the curse upon his wife, instead of endeavoring to lighten it and to help her bear it, sadly lacks the spirit of the heavenly Bridegroom. And so also the Christian wife: if she in selfishness demands of her husband an undue measure of the sweat of face entailed by the curse, instead of seeking to lighten his toil and share his cares, she sadly lacks that spirit which characterizes the true bride of Christ. It was sin that entailed the curse upon our race; but, as we strive against sin and aspire toward righteousness and God-likeness, we mitigate the evils of the curse for each other. And, thank God, the time is now fast approaching when "there shall be no more curse," and when, "the throne of God and of the Lamb" being estab-

lished in the earth, the spirit of love, so beautifully exemplified between Christ and the exalted church, will be gloriously reproduced on the earthly plane also; when, the curse being entirely lifted, woman will find her natural and honored position at the side of her noble husband, as his worthy helper and companion—"the glory of the man," as Paul describes her, and an "heir together with him of the grace of life," as he also appoints her, and as beautifully foreshown in the typical restitution of Job (Job 42:15), when he gave his daughter's inheritance among their brethren.

In conclusion, then, the marriage relationship is an honorable and blessed one when viewed in the Scriptural light; yet it is one of the earthly blessings which the Apostle shows the saints are privileged to forego in many cases for the still higher privilege of serving the interests of the coming kingdom of God without distraction. (I. Cor. 7:32-35) And when the sacrificing church beholds the king in his beauty, and is recognized by him as his worthy bride and joint-heir, the blessedness of that companionship will have in it no savor of either tyranny or servility, but instead a blessed harmony of love and appreciation which will be ineffable bliss.

"BE NOT UNEQUALLY YOKED"

To the consecrated who are not yoked—who are unmarried—the Apostle Paul gives the advice that, for the full accomplishment of their consecration vow to the Lord, such have a position of very superior advantage. (2 Cor. 6:14; I. Cor. 7:25-40) But the advice to remain unmarried, he would have us understand is not imperative. (1 Cor. 7:35, 36) None are forbidden to marry; and false teachers who have since arisen, *forbidding* to marry, are condemned as seriously out of order. (1 Tim. 4:1-3) This prohibition by Papacy upon its priesthood has brought upon it one of the foulest stains that have blackened its baneful history. Marriage is still honorable (Heb. 1:4) when the relationship is sustained in purity and holiness, as God designed; when two are equally yoked, and their hearts beat to the music of a single high and holy purpose; whether that purpose be on the natural plane to increase the race and to bring up posterity in the nurture and admonition of the Lord (Gen. 1:28; Eph. 6:4), or, on the spiritual plane, to toil together as true yoke-fellows for the spiritual family of God.

Yet, with very rare exceptions, the *consecrated* can best fulfil their covenant by walking alone with God, having only his preferences to consult in every matter, and entirely untrammeled by domestic cares. Such was Paul's judgment; and such has been the testimony of thousands, who forgot to remember their Creator in the days of their youth, and to commit their way unto the Lord before they became entangled in multiplied cares and hampered by the outcome of their own misguided course.—Eccl. 12:1; Psa. 37:5; Prov. 3:5, 6.

The words of I. Tim. 5:14 were not respecting the young sisters who were consecrated to the Lord, but in harmony with the context (verses 3-16) were spoken with reference to young widows of the church in general who should not be made financial burdens to the church. Any such, not of those consecrated as living sacrificers, but yet believers, of the household of faith, let them marry, etc. Thus seen, this scripture is in harmony with the general teaching of the New Testament.

Of God's consecrated children, whom alone we address, only a small minority are yet in youth, and disentangled from the cares of this life. But to all such we have no other advice to commend than that of the inspired Apostle cited above. We would only add, Be not unmindful of your privileges; make good use of your stewardship; run with patience the race set before you, looking unto Jesus, our glorious Bridegroom, for all needed grace and fellowship; and be faithful unto death, and in due time ye shall reap a glorious reward, if ye faint not. "Forget also thine own people and thy father's house [earthly fellowships]: so shall the King greatly desire thy beauty [of character]: for he is thy Lord, and worship thou him."—Psa. 45:10, 11.

These remarks, however, do not apply to the world, nor are they *imperative* upon the saints. The recommendation is one of expediency—to facilitate both individual progress and the progress of the general work of the Lord, and is parallel to the Lord's teaching in Matt. 19:12. Let those of the world marry, and fill the honorable positions in the world of faithful, devoted husbands and wives and parents; and let the influence of prosperous and happy homes reach as far as possible toward ameliorating the unhappy conditions of the wretched and homeless. The special advice of the Apostle is only for those consecrated to be *living sacrifices*, wholly devoted to the Master's use, and awaiting his exceeding great reward.

But to those of the consecrated who already are unequally yoked, and hampered by many cares, and vexed with many perplexing problems, we would say, Take courage! he who called you out of darkness into his marvelous light, and thus directed your steps into the narrow way that leads to glory, honor and immortality, knew how difficult that way would be to you under your present circumstances; and his call implies his willingness to accept you, as well as your ability to make your calling and election sure, through his abounding grace. Nevertheless, as the Apostle forewarned, such shall have trouble in the flesh.—1 Cor. 7:28.

Remembering the Apostle's teaching that the believing husband is not to put away his unbelieving wife, nor the believing wife to leave the unbelieving husband, but rather to seek to establish peace (1 Cor. 7:10-16; also Matt. 19:3-10.—*Diaglott*), we see with what carefulness the consecrated believer must walk before God and before the unequally yoked life-companion. What humility it will require, and what patient endurance of many trials. But yet, beloved ones, so tried, let patience have her perfect work, and in due time you shall come out of the furnace purified. Study to let the beauty of holiness be manifest; and if it does not convert the companion, it will at least be a testimony against him or her, and the sanctifying effect will not be lost on children and neighbors; and the praise will be to God.

Let such a wife carefully perform the duties of a wife and respect the relationship of a husband, even if she is forced to lose a large measure of respect for her husband; and let such a husband carefully perform the duties of a husband, even if the treadmill of domestic life has become a painful one. It may be, O man, that thou mayst save thy wife; or, wife, that thou mayst save thy husband. "But if the *unbelieving* depart, let him [or her] depart. A brother or sister is not under bondage in such cases."—1 Cor. 7:15.

But one cause is mentioned in the Scriptures as a proper ground for the dissolution of the marriage bond. (Matt. 19:3-10) And the disciples, hearing these our Master's words, were as much surprised as the Pharisees, and said that if the case stood thus—*i. e.*, if the marriage covenant was so binding and indissoluble, it would be better not to marry—it would be too great a risk to run. (Verse 10) But this is just the way the Lord would have us view the relationship. The marriage contract is one that should stand until death makes the separation, unless the one cause referred to releases the innocent from the guilty and faithless. The twain bound for life by mutual contract, are thereafter no longer twain, but one flesh; and all their future happiness and prosperity in the present life depend upon their loyalty, generosity, love and consideration one for the other.

The marriage relation, both in its duration and in its character, was designed to be a type of the lasting, faithful and blessed union of Christ and the church. He will never leave her nor forsake her; and she will never withdraw her allegiance and faithfulness to him. But as Christ permits those who choose, to forsake him, so if the unbeliever depart from the believer, let him or her depart. The believing one if once deserted by the unbeliever would not be bound to receive the deserter back again to marriage fellowship—although upon evidence of proper reform it might be well to be reconciled—but he or she would be bound not to marry another so long as the first companion lives. (1 Cor. 7:11) Unfaithfulness to marriage vows would include, on the husband's part, a failure to provide, so far as possible, for his wife's necessities, and would be *desertion*, even though he should desire to stay with her and have her support him. Of course in a case of the husband's sickness, and inability to provide, the wife's duty according to the marriage covenant would be to spend herself to the last, in his support.

Whatever may be the world's ideas with reference to the privileges and obligations of the marriage relationship (and alas! they are far from purity and righteousness, making it very generally but "an occasion to the flesh"), those who are united in the Lord should remember the Apostle's counsel, "Walk in the spirit [or mind of Christ], and ye shall not fulfill the desires of the flesh; for the desires of the flesh are contrary to the spirit, and the spirit contrary to the flesh."—Gal 5:16, 17.

But all the married saints are not married in the Lord, and hence many are obliged to consider the human aspect of that relationship, and to devote themselves measurably to its earthly objects and aims, viz., the increase of posterity, and their care and training; such obligation being implied in the marriage contract, from which a subsequent consecration to the Lord grants no release. Mutual obligations are accepted

in marriage from which there can be no departure except by *mutual consent*. The Apostle's advice on this subject is very clear, and in perfect accord with what we have just seen respecting the mutual obligations of the married (1 Cor. 7:1-9); and the due benevolence and continence counseled on the part of both should obviate any necessity for domestic imposition and consequent discord, and should insure harmony on the firm foundation of mutual love and respect. But blessed are those who are able and willing to keep the fleshly desire under full control, and to walk in the spirit. "He that is able [both from his own disposition and from his circumstances] to receive [this teaching], let him receive it."—Matt. 19:12.

As some of the Lord's dear people come thus to view and consider the sacredness of the contract into which so many of them have entered, perhaps they will begin to see how they can glorify God more in their domestic life than they have hitherto thought possible. Indeed, it will be strange if all cannot see wherein they can improve upon the past. Is it not the case sometimes that brethren and sisters whose souls have been refreshed by the truth have zealously borne it to others, and have taken for granted that husband or wife would not be interested?

Some husbands think of their wives as too busy with domestic cares to be interested in the truth: or too worldly, or too fearful of the reproaches of the world, to have anything to do with it: and so leave them, and bear the truth to others. But is this doing a husband's part? A true husband is a provider, and his care should include provision of spiritual as well as natural food and raiment for his wife and family. Hence on learning the truth his first endeavor should be to serve it also to his help-mate. Should he come home in the evening and find her occupied with family cares—preparing and clearing away the evening meal, looking after the little ones and arranging for the necessities of the coming day, etc.—long after the hours of his working day are past, and leave her to bear these domestic cares alone, and to feel neglected and underrated, a mere household accommodation, instead of a worthy and honored companion, while he seeks a quiet nook to read, or goes out alone to bear the message of salvation and joy to neighbors or others?

Ah, no! Let charity *begin at home*. If an unwise course in the past has overwhelmed the wife with family cares too numerous for her to bear with easy grace, see that no more are added; but, instead, "put your shoulder to the wheel" and help her with them as much as possible. What if tending the babies and washing the dishes is woman's work! if she has too much of it to do to admit of an hour's leisure with you, or with the Lord, or with the study of his truth for herself—or if, under the pressure of constant duties, she has lost all relish for intellectual culture, and much of her faith in spiritual realities—it will do you good to share these tasks with her, until you have tied the last knot of the day's duties, and can then sit down together to study the truth.

As gradually she comes to realize your love and interest she will have the more respect for you and for the doctrines whose fruit she sees exemplified in your daily life. At first, if this is a new thing, she may regard it as only a little unusual freak; but, by and by, constancy will increase confidence, and a responsive chord will be found in her heart; and the soil, thus carefully plowed and prepared, will be mellow and ready for the seeds of truth, and you and she and the home will be blessed. Try it brethren—any of you who find you have been to any extent remiss in these matters in the past. And in writing to the WATCH TOWER office mention your wife or your husband, if interested in the truth.

Sometimes it is the wife who first catches a glimpse of the Millennial dawn, and she should value her opportunities for bearing to her husband the favors of which she has been made a partaker, although the outlook for his conversion to it may not seem very hopeful. Often, when the husband learns of his wife's departure from the beaten track of so-called orthodoxy, he forthwith concludes it is some new fanaticism; and seals up his heart and closes his ears to it. What should she do in such a case? Force it on him? No: that might only arouse antagonism. She should first of all let him read it in the living epistle of her daily life. Let him see the good effects of the truth in your carefulness to make home pleasant; let him realize your sympathy with his trials and vexations, your helpfulness to the extent of ability, and your appreciation of all his kindness.

It may sometimes require long and patient preaching of this kind before the husband is attracted to the plan of the ages; but let the light of a holy life and of a consistent walk and conversation continue to shine, while you in various ways hold forth to him the word of life, and in due time a response will be manifest. Let not such wives make the mistake of ignoring the headship of the husband (even though they be better informed concerning the divine plan), in appropriating the home of which he is the acknowledged head to the service of the Lord for the assemblies of the saints, if he is opposed to so using it, or in other ways. Even if the home is the wife's property a deference is due to the husband's wishes as the head of the house, *so long as the relationship is recognized;* his responsibility is to God, whether he recognizes that responsibility or not. But a wife is not bound to continue to supply a home; and should cease to do so if she be denied reasonable privileges in it, since in so doing she would be encouraging a wrong. As before shown, if a husband possesses the health, etc., necessary to the support of his wife and family and fails to provide for them, he has proved unfaithful to his marriage vow, which was to nourish and care for his companion; and in the eyes of the civil law he has committed *"constructive desertion."* A wife so circumstanced may, if she choose, consider herself as *literally* deserted, and may refuse to entertain and support such deserter. But desertion would not grant the right to either party to remarry so long as the other lives.

As the head of the domestic arrangement it is the duty of the Christian husband to say, "As for me and my house [as far as lies in the power of my influence], we will serve the Lord." And the Christian wife, recognizing this responsibility on his part, will gladly co-operate, in so far as she can conscientiously do so; and will put no stumbling block in his way, although she may view his methods differently. She may carefully endeavor to convince him of the truth, but she may not interfere with his conscience or his responsibility to God. Nor should the husband's course with the wife be arbitrary and unreasoning. He should not disregard her conscience, to hinder the full and free exercise of all her talents in God's service; but should grant her as great latitude in the use of the home as his conscience and responsibility as the head of the family will permit; for they are *"heirs together* of the grace of life." If he sees differently he should bring forth his strong reasons for her consideration and possible approval, and patiently hear her different views, in hope of final harmony. But if harmony cannot be reached, the responsibility for the home and its influence rests with the husband, who, by divine appointment, is its head.

HONOR TO WHOM HONOR IS DUE

In viewing this whole subject we are forcibly reminded of the Apostle's counsel to the entire church in their individual relationship to the powers that be, which are ordained of God: "Render therefore to all *their dues;* tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Owe no man anything, but to love one another."—Rom. 13:7, 8.

Peter's counsel is to the same effect: "Honor all men; love the brotherhood; fear God; honor the king."—1 Pet. 2:17.

Kings are not always personally worthy of honor; but honor is always due to the office, which is "ordained of God." (Rom. 13:1. See MILLENNIAL DAWN, Vol. I., chap. xiii., for the sense and purpose of their ordination) Many of the magistrates ruling Judea in the days of the Lord and the apostles were personally very unworthy of honor, yet the Lord and the apostles left us, not only their precepts, but also their example of submission to the authority thus represented: they were all respectful and law-abiding.—Matt. 17:27; Acts 25:8, 10, 11.

So also in the domestic relation, the office of the husband and father, as the head of the family, is worthy of honor, both from wife and children, and also from the stranger within the gates, enjoying the protection and hospitality of the home. Even if the one so situated be personally unworthy of the honor, it is nevertheless due to his office, on the same principle that honor is due to unworthy civil magistrates.

The Apostle puts these duties of love and honor and custom, etc., in the light of obligations—as debts that should be promptly paid; saying, Owe no man anything but love. While love would be the ruling principle if all were perfect, yet in the fallen state *selfishness* is the common disease which devours and blights the happiness of home and family and business. True nobility would prompt every man in health to consideration not only toward the weaker sex but toward the aged and infirm of his own sex, in the crowd, in the car, and in any neighborly service; much more in the home and toward the life-companion will consideration be manifested, in the bearing of the cares and burdens of life. And the truly noble man or woman, whether at home or abroad, will be disinclined to disturb or inconvenience any one; and if such accept a kindness it will be as a favor, and will be amply and graciously acknowledged.

The fall has developed in all selfishness instead of generosity; so that those who desire to be generous, finding selfish

ingratitude their principal reward, are often discouraged and consider few if any worthy of it. But Christian men and women are to remember the unselfish example of their great Redeemer, that selfishness lies at the bottom of every sin, and that in striving against sin they must of necessity strive against selfishness, and endeavor to cultivate love. It is as a help to the right course that the Apostle points to *justice* as a consideration for rendering honor, respect and service—honor to whom honor is due, etc.—Romans 13:7, 8; 1 Peter 2:17.

How beautiful is God's order, and how conducive to lasting peace and happiness to all who faithfully adhere to it! Let us thus carefully distinguish and mark the principles which God has laid down in the Scriptures for our guidance, and his approval will be our exceeding great reward; and his wisdom will by and by be manifest.

OUR CONVENTION AT CHICAGO

As already announced, it is purposed to have a convention at Chicago, this summer, of those deeply interested in the truths of God's Word as presented in ZION'S WATCH TOWER and MILLENNIAL DAWN. The time fixed upon as most suitable is August 20th to 24th, inclusive, the last day to be specially devoted to the interests of the colporteur work;—arranging for future fields of service, and instructing the less successful and beginners as to methods, etc.

The main object of the gathering is to permit as large a number as possible to enjoy a spiritual feast of personal communion—one with the other, and all with the Lord, who serves the feast, and who for some years past has been so richly fulfilling his promise to his people in this respect. (Luke 12:37) A secondary object will be to meet and encourage and instruct in the work colporteurs and intending colporteurs. Opportunity will also be afforded for symbolizing (in water) baptism into Christ's death. Many find no proper means of thus following the Lord's command in this (see our last issue) without disobeying his counsel by joining some sectarian system of men. Arrangements will be made and robes provided for serving such who may attend the meetings.

The date fixed is in view of the fact that the lowest railroad excursion rates may be expected about that time. We are not asking or expecting *special* rates, but believe that by that time general competition will have brought fares down to about one half the present rates, or one fourth the usual rates. Such terms will prevail very generally, we believe; but if no cheaper rates are granted than at present, it will be much cheaper than usual, and afford an opportunity for many to attend whom we could not otherwise hope to meet in the flesh.

As the opening day will be Sunday, it will have three meetings or practically be an all-day meeting, commencing at 10 A. M. Subsequent sessions will also open at 10 A. M., and close about 3 P. M., with an hour's intermission for dinner. This arrangement will not over-weary with sitting and thinking those of the truth-hungry who are in ordinary health, and it will afford an excellent opportunity, from 3 P. M. to 9 P. M. each day, for those who desire to learn, from visits to the Columbian Exposition, some very valuable lessons on the progress of our times—on the evidences that we are in "the day of his [God's] preparation," in which arrangements are being perfected for the great work of blessing and lifting up again the fallen race to opportunities for life everlasting by their great Redeemer. The rest of the meetings, and the knowledge of the divine plan, will thus prepare for an appreciation of the greatest exhibit the world has ever seen; and the exercise of mind and body in studying the wonders of the exhibit will but refresh and quicken mind and heart for communion with God and study of his great Plan of the Ages, of which the cross of Christ is the center.

We well know that the item of expense will be a particular one to almost all of the "household" (for not many rich or great hath God chosen, but the poor of this world, rich in faith, to be heirs of the kingdom). Hence we must make arrangements which will be economical. We have not as yet concluded any arrangements; but can promise the following very reasonable terms, viz.:—

A comfortable bed and three substantial meals for *one dollar per day for each person.* Those who desire to visit the Exposition should count on about one dollar per day extra, for car-fare and entrance fee.

WHO ARE INVITED

All MILLENNIAL DAWN and WATCH TOWER readers, who are trusting in our Lord Jesus as their Redeemer—their corresponding price, their substitute—and especially all such who are fully consecrated, body, soul and spirit, to the Redeemer's service, are cordially invited to come.

Any such who anticipate being able to attend are requested to send us their full names and addresses at once, stating the facts. After arrangements have been fully perfected, particular directions will be mailed to such as thus apply;—for something may yet make a change of date necessary: but notice will be sent in good season for you to reach the lodgings on the day preceding the convention.

Colporteurs (and all who think of becoming colporteurs) are specially urged to attend this convention, as valuable instructions respecting the best methods of work will be given, which we trust will more than double the results with many. Bring with you full data respecting routes and towns already worked, as changes of routes, etc., may be necessary.

PAUL AT PHILIPPI

III. QUAR., LESSON II., JULY 9, ACTS 16:19-34.

Golden Text—"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

The house of Lydia became the center of Christian work in the city of Philippi; and here, under the instruction of the Apostle Paul, a company of believers gathered, of whom he subsequently speaks in terms of strong commendation for their faithfulness and zeal. Paul and his companions had not been long in Philippi before the Lord gave a very marked manifestation of his power, working through them in casting out an evil spirit from one whose affliction was a source of gain to her owners.

But the testimony thus borne brought upon the devoted heads of the Lord's messengers a storm of persecution. They were hurried to the market place, falsely accused before the magistrates and, apparently without even an opportunity to assert their innocence or to appeal for their rights as Roman citizens, they were quickly sentenced and immediately punished with stripes and imprisonment; and their ultimate fate was yet to be learned.—Verses 19-24.

VERSE 25. In a prison dungeon, with lacerated flesh, and feet made fast in the stocks, these brethren found cause for rejoicing. They rejoiced in that they were counted worthy to suffer for the name of Christ, and so spent the night in praise and prayer to God. And do not forget that it is in view of such trials that the Apostle's exhortation should be read—"Rejoice in the Lord always, and in every thing give thanks."

VERSE 26. It is not always that God interferes to liberate his persecuted saints: there is a glorious end in view in permitting them to endure hardness as good soldiers. Our Lord was not spared the agonies of the cross; Stephen was not spared the stoning that crushed out his life; other martyrs were not spared the fire and fagot, the guillotine and the rack; and the apostles were not spared the torture of the rod, the stocks and dungeon miseries. But, says the great Apostle, who bore a large share of these sufferings, "They are not worthy to be compared with the glory that shall be revealed in us." When that glory shall appear the present *privilege* of enduring hardness as good soldiers will be manifest, though the opportunity for so doing will then be past. By faith only can the privilege now be duly appreciated.

But God had yet a further use for Paul and Silas, and therefore, though from a human standoint their release seemed hopeless, it was quickly and wonderfully accomplished when God saw fit to manifest his power. Just so it will be when God's time has fully come for breaking down all the barriers which men have set up against the establishment of his kingdom. What are thrones and empires and armies to withstand his might? Surely they are as nothing.

VERSES 27, 28. There was no vindictiveness in these abused servants: they were ready immediately to bless their persecutors.

VERSE 29. This manifestation of the spirit of forgiving love was the best sermon they could have preached to the jailer; and it quickly brought forth its fruit in his repentance and conversion.

VERSES 30-34. His conduct indicated genuine repentance. He sought to reward them for their generosity in saving his life; and then inquired what he must do to be saved. Saved from what? from any penalty of the Roman law? No: his prisoners had not escaped: they were all there. He meant, What should he do to be saved with the great salvation which Paul and Silas preached. Then Paul preached the great salvation through faith in Christ, both to the jailor and to all that were in the house, showing that it is free to all who

accept it, not only to the jailor but to all the rest of them on the terms of simple, obedient faith. It is not at all strange that the preaching under such circumstances brought forth fruit in the conversion of all that heard.

PAUL AT ATHENS

III. QUAR., LESSON III., JULY 16, ACTS 17:22-31.

Golden Text—"God is a spirit, and they that worship him must worship him in spirit and in truth."—John 4:24.

Having been by divine providence delivered and honorably discharged from the prison at Philippi, the zealous and undaunted Apostle to the Gentiles was again about his Master's business; and the interim between the account of our last lesson and that of this lesson shows him (1) giving his parting counsel and encouragement to the Philippian church at the house of Lydia; (2) thence departing for Thessalonica, where he again boldly declared the truth and made many converts, and again brought upon himself the wrath of many enemies; (3) and when persecuted in that city and no longer permitted to preach Christ, we find him escaping by night to Berea, where similar success and similar persecution awaited him. His work there accomplished, we next find him in Athens, whither he had fled alone without his companions, Silas and Timothy, who were to follow him.

While here awaiting the arrival of the brethren, he first quietly took observation of the religious conditions of this great city, far famed for its literary and artistic genius—the city where Homer sang, where Socrates, Plato and Aristotle philosophised, where Solon promulgated his famous code of laws, and where Demosthenes held his audiences spell-bound with his eloquence. But Paul was stirred with holy zeal when, notwithstanding its marvelous crop of wise men and philosophers and all its learning and accomplishments, he beheld this famous city wholly given over to idolatry.—Verse 16.

With characteristic zeal he began at once to present the profounder philosophy of divine truth, both in the synagogues of the Jews, and daily to the multitudes in the market-places. This new philosophy soon attracted the inquiring minds of many of the two most distinguished schools of Greek philosophy—the Stoics and the Epicureans. As they listened to the eloquent logic of the Apostle in the market-places they said among themselves, This is no place for such profound discourse; and they led the Christian orator to the Areopagus, or Mars' Hill, where the supreme court of Athens convened and where Demosthenes and other eloquent orators had spoken. From this notable place many of the learned and wise, in the wisdom of this world, heard for the first time the heavenly wisdom, the new divine philosophy which far outshines the wisdom of the world.

VERSES 22, 23. The courteous address of the Apostle to the cultured audience before him is made to appear rather rude by our common translation—a rudeness quite incompatible, too, with the Apostle's own culture and refinement, and with his tact in presenting truth. The Revised Version is an improvement, and shows the Apostle to have been complimentary rather than rude: "Ye men of Athens [the address usual with all Greek orators], in all things I perceive that ye are somewhat religious; for as I passed along and observed the objects of your worship, I found also an altar with this inscription—'TO THE UNKNOWN GOD.' What therefore [by your own confession] ye worship in ignorance, this set I forth unto you."

This exhibition of tact in the presentation of the truth is worthy of the imitation of all who are seeking to declare the good tidings with effect. It is not wise to begin with a rude attempt to batter down prejudices, but rather we should begin with that which is already known or conceded, and then proceed by logical and Scriptural reasonings from the known to establish that which is as yet unknown to the hearer.

VERSES 24, 25. The one true God, hitherto unknown to the Athenians, as the author and sustainer of all life, and hence incomparably greater than the gods they had hitherto worshiped, instead of needing gifts, is himself the giver of every good and perfect gift.

VERSE 26 declares the brotherhood of all the world of mankind (aside from the church), and *the earth* to be their dwelling place; and that God has fixed times and seasons in working out his great plan respecting them.

VERSES 27, 28. God is near to all who seek him, even though it be a blind feeling after him as an unknown God. As certain of their own poets had said, and so had come very near the truth, We are his offspring—the offspring of his creative power.

VERSE 29. The logic which would trace the existence of living intelligent creatures to a source so unworthy that man could imitate it in silver and gold, is evidently faulty.

VERSE 30. God is not holding man accountable for this ignorance of him and his ways; but when the truth is presented, it should be regarded as a call from God to repentance, and the knowledge brings a reward.

VERSE 31 declares an appointed time for the world's judgment and Christ Jesus as the Judge of all the earth; and that this, God's declared purpose, is corroborated by the resurrection of Christ from the dead.

VERSES 32-34 show the usual results of the preaching of the truth. Like a magnet it attracts those who have an affinity for it, and others will not have it. Some mocked, and others desired to hear him further; but the real lovers of truth were evidently few. Worldly wisdom is not of itself sufficient to find out God; and, except when accompanied by humility and sincerity, it proves an obstacle rather than an aid to the attainment of that heavenly wisdom, whose price is far above rubies.

PAUL AT CORINTH

III. QUAR., LESSON IV., JULY 23, ACTS 18:1-11.

Golden Text—"The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God."—1 Cor. 1:18.

After his work in Athens, the intellectual metropolis of the world, Paul's next point was Corinth, the great commercial center of Greece, its cosmopolitan population and commercial business making it a specially good field from whence the influences of Christianity might extend far and near. It was a desperately wicked city, its very name at that time being a popular synonym of vice and profligacy. But its wickedness was not Paul's reason for carrying the gospel there; and he did not seek its degraded and profligate class. He knew that the gospel was for the meek, the lovers of righteousness, and that only such were counted worthy of it (Isa. 61:1; Psa. 97:11); and the Lord assured him (verse 10) that even in that wicked city were many of this class, and therefore counselled his remaining there.

VERSES 1-3. Having arrived at Corinth, the Apostle first found two worthy Israelites, Aquila and Priscilla, who, with other Jews, had been exiled from Rome. These were of one mind and heart with the Apostle, and being of the same craft —tent-makers—he abode with them and wrought.

VERSES 4-8. Observing the Lord's order—"To the Jew first, and afterward to the Gentile"—the Apostle improved the opportunities of the Sabbath in the Jewish synagogues. This was, of course, the seventh, not the first day of the week; and Paul made use of it, not as a Jew under the law, but as a Christian free from the law, and who therefore esteemed every day alike (Rom. 14:5; Col. 2:16), all the days of the week being consecrated to the service of the Lord, and all the labors of the week—whether of preaching the gospel or making tents—being done with an eye single to his glory. The Jewish Sabbath and the privileges of the synagogue afforded special opportunities for the promulgation of the truth (any person of ability being permitted to speak to the people in attendance); and of these the Apostle availed himself.

Here Paul was refreshed by the arrival of Silas and Timothy. And doubtless he needed their encouragement; for the majority of his Jewish hearers opposed him and blasphemed his doctrine. When they thus proved their unworthiness of the truth, Paul shook his raiment and said unto them, "Your blood be upon your own heads [The reference here is to the second death, toward which such a course of wilful opposition surely tends. The statement does not imply that they were already doomed to it, but rather that, from their present attitude and course, they were in great danger of it. The expression is of similar import to that of our Lord recorded in Matt. 23:33. See also Matt. 12:31]; I am clean [I have done my duty toward you, and the responsibility is now with yourselves only]: from henceforth I will go unto the Gentiles."

Nevertheless, though such was the general attitude of the Jews toward the truth, some, both of Jews and Greeks, believed, and the house of Justus, a Jewish proselyte—"one that worshiped God"—living next door to the synagogue, furnished a suitable place for further discoursing the truth.

VERSES 9-11. The Lord specially encouraged the Apostle's continued efforts in this place by a vision. Thus reassured of the Lord's personal care and supervision, Paul was pre-

pared for any trial, and in his weakness was made strong. And these things were written for our learning, that we might always realize the Lord at the helm, and trust and follow him in the footsteps of this, the noblest of all the noble apostles.

PAUL AT EPHESUS

III. QUAR., LESSON V., JULY 30, ACTS 19:1-12.

Golden Text—"When the spirit of truth is come, he will guide you into all truth."—John 16:13.

This lesson shows Paul a second time at Ephesus since leaving Corinth. In the interim (chap. 18:18-23) he had first spent a brief time here, where he was accompanied by Aquila and Priscilla, and then visited Jerusalem, Antioch and the churches of Galatia and Phrygia, strengthening the disciples. Now he has returned to find a pleasant surprise: A cultured and eloquent Alexandrian Jew, a convert to Christianity, has been here in his absence, mightily convincing the Jews, and that publicly, that Jesus is the Christ, and many have believed and are ready and anxious for further instruction.

Apollos himself knew only the baptism of John—the baptism unto repentance (the same now taught by the Disciples of Christian denomination—See last TOWER—Acts 18:25: 19:4), and they had been so baptized. Aquila and Priscilla heard him speak, and, perceiving his imperfect knowledge, took him home and instructed him more perfectly, so that when he went away from Ephesus to Achaia, he went better equipped for the work. The coming of the Apostle was just in time to encourage the infant church and to correct the mistakes of the zealous and beloved Apollos. His inquiry and their reply, with reference to receiving the holy spirit, showed their entire ignorance of the privileges of believers—of entire consecration and adoption as sons of God into the divine family, implied in the ordinance of baptism into Christ. This subject of the high calling of believers, of the gospel age, Paul opened up to them, probably in quite extended discourse, of which verse 4 must be understood as a mere synopsis. This clearer understanding was at once acted upon, and they were again baptized—not this time with the significance of John's baptism (unto repentance), but of Christ's baptism (of entire consecration and full submission to the will of God).

Then followed the evidence of their acceptance with God, granted to all the early Christians through the laying on of the apostles' hands (never otherwise communicated, except at the beginning): the power of the holy Spirit came upon them, and they spoke with tongues and prophesied. (Verse 6) These gifts were necessary to the Church then in its incipient stage, both for their own full assurance of faith, and also for the world's recognition of them as specially owned of God; but they were not intended to be continued beyond the days of the Apostles.—1 Cor. 13:8.

VERSES 8-10. Paul continued his reasonings with the Jews in the synagogues three months, when, as usual, his advanced and clear teachings produced a division among the Jews, for and against the truth—the opposition of the unbelievers being very pronounced. He therefore, with the believers, withdrew, and thereafter taught in the school or lecture room of one Tyrannus. Here Jews and Greeks were alike welcome, and from this place the truth spread over all Asia Minor.

The lesson taught by the Apostle's course in thus ceasing to intrude upon the unbelieving Jews, who were no longer willing to give the truth a hearing in their synagogue, is one that all believers should note and follow. What communion hath light with darkness, or truth with error? After using such privileges as are freely accorded, if the truth has no effect, its servants are not justified by any Scripture in intruding upon the rights of others.

PAUL AT MILETUS

III. QUAR., LESSON VI., AUG. 6, ACTS 20:22-35.

Golden Text—"Remember your leaders, those who spoke to you the Word of God; and viewing attentively the result of their conduct, imitate their faith."—Heb. 13:7.—*Diaglott.*

We stand in awe before such an example of moral heroism as we find in the Apostle Paul: and the passage chosen for this lesson makes it specially manifest. As we follow him from city to city and mark his faithful labor and care, his patient endurance of persecution, his untiring devotion and zeal for the truth, his patience in instructing and bearing with the weak and ignorant, and all his sufferings for Christ's sake, and then hear him say, "None of these things move me," we feel that we are indeed contemplating a sublime character.

To say that Paul was a remarkable man, a wonderful man, a grand man, gives no adequate conception of his character. See how in every city, bonds and afflictions awaited him: mobs and stripes and imprisonment were his constant expectation. Then read his epistles and mark his fervency of spirit, his deep insight into the things of God, his care for the churches and his deep solicitude for their spiritual welfare, his earnest exhortations and his living example. Read till you are filled with the inspiration of his noble example and behold in him a miracle of divine grace.

No ordinary hopes and ambitions could inspire such a life. His eye of faith was fixed on the things as yet not seen. He was a man of superior advantages and blessings, as well as of peculiar and almost unprecedented trials. "Like one born before the time" (1 Cor. 15:8), he had seen the Lord in his glory and heard his gracious voice saying to him, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." It was unto him as Ananias said,—"The God of our fathers hath chosen thee, that thou shouldst *know his will, and see that Just One*, and shouldst *hear* the voice of his mouth; for thou shalt be *his witness unto all men of what thou hast seen and heard.*" (Acts 22:14, 15) In mental vision he had been "caught away to the third heaven" (to the Millennial reign of Christ), and had been granted a glimpse of the glory and blessedness of that reign of righteousness. Again and again he received special, individual encouragement from the Lord. In Corinth the Lord spoke to him by a vision, saying, "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." (Acts 18:9, 10) Again, in the midst of fierce persecution, "the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts 23:11) And again, when in imminent danger of shipwreck, the angel of the Lord stood by him, saying, "Fear not, Paul, thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee." (Acts 27: 23, 24) And the Lord constantly witnessed with him to the truth of the gospel, by miracles and signs which mightily convinced the people.—Acts 19:11, 12; 20:9-12; 28:3-6, 8, 9.

In view of these things, do we not truly say that Paul was a miracle of grace? He himself said, "I can do all things through Christ who strengtheneth me" (Phil. 4:13); and that it was the power of *Christ* that rested on him. (2 Cor. 12: 9, 10) The grace given was indeed sufficient for the heavy labors and incessant toil of this beloved witness of the Lord unto us Gentiles. And as we look upon his shining course we see Christ in him: and reason says, If one who thus saw the Lord and heard his gracious voice, and who lived in such close and constant fellowship with him, was so inspired with hope and joy, and so nerved to cheerful endurance of hardship, pain and loss of every earthly treasure, the reward itself must indeed be glorious.

Beloved, let us mark the noble examples of the Lord and of Paul, and let us run with patience the race set before us, looking unto Jesus, as did Paul, for all needed strength and consolation.

With these thoughts, returning to the lesson, we see, in the parting of the beloved Apostle with the elders of the church at Ephesus, who had come to bid him farewell before he set sail for Jerusalem, and to receive his parting counsel, another reminder of his faithfulness and a worthy example for our imitation.

VERSES 25-27. He said to them, "I know that ye shall see my face no more. Wherefore, I take you to record this day, that I am pure from the blood of all men [He was bearing in mind his personal responsibility as a steward of the Lord and the solemn significance of it as indicated by the Prophet Ezekiel—33:7-9]; for I have not shunned to declare unto you all the counsel of God." On the part of Paul there was no compromise of the truth, no mixing of it with human philosophies to make it more palatable to either Jews or Gentiles, or to avoid thus any measure of the otherwise inevitable persecution. The Christian teacher who can truly bear such testimony under such circumstances is indeed a soldier of the cross.

VERSES 28-31. Note his fatherly counsel to these elders to continue to supplement the Apostle's labors with their own; and with the same zeal and carefulness in which he had set them an example. Note also his faithful warning against false teachers, who would surely develop in their midst; against

wolves in sheep's clothing, who would not spare the flock while selfishly seeking their own temporal advantage. The Apostle did not counsel the handling of these wolves very gently, as some teachers of today advise. He did not say, You must call them all brethren, and tell them they are probably as near the truth as you are, and that you have a broad charity for all sorts of vain philosophies, etc., etc. No, Paul was not the man for such compromises.—Rom. 16:17, 18; 2 Thes. 3:6, 14; 2 Cor. 6:14-18; 2 Tim. 2:15-19.

VERSES 32-35 are touching words—the eloquence of noble deeds, the exhortation of a living example, the benedictions of a loving heart, the incense of a devoted and holy life, a true follower of Christ.

VERSES 36-38. Since the fervent prayer of a righteous man availeth much, we cannot doubt that all their hearts were refreshed and comforted with a blessed sense of divine grace for this and every time of need, though their tears flowed freely at the thought of parting, to meet no more until the blessed day of final recompense.

The golden text is well chosen, though the common translation gives a significance at variance with the teachings of the Lord and the apostles. (See Matt. 20:25-28; 2 Cor. 1:24; 1 Pet. 5:1-3) The Lord does not raise up *rulers* from among our brethren in the body of Christ; but he does raise up faithful *leaders*, to whom earnest heed should be given, and whose faith and example should be imitated.

PAUL AT JERUSALEM

III. QUAR., LESSON VII., AUG. 13, ACTS 21:27-39.

Golden Text—"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29.

Leaving Miletus, the scene of our last lesson, Paul pursued his journey toward Jerusalem, making several brief visits on the way—at Tyre seven days, at Ptolemais one day, and at Cæsarea many days. And although forewarned of persecution at Jerusalem, he was persuaded that the Lord would have him go; and against all the entreaties of the brethren he was therefore invincible, saying, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." When he would not be dissuaded from his purpose, the brethren submitted, saying, "The will of the Lord be done" (Acts 21:1-14), and some of them went with him from Cæsarea. This was his fifth visit to Jerusalem since his conversion, twenty years before. The day after his arrival he made a report of his missionary work to the brethren, of whom James, the Lord's brother, was chief.

In the eight years since Paul had visited the brethren at Jerusalem (Acts 18:21, 22) he had (1) made two long missionary tours; (2) revisited and strengthened the churches in Asia Minor; (3) carried the gospel into Europe; (4) founded churches in Philippi, Corinth, Thessalonica and Ephesus; and (5) had widely extended the Gospel and made many converts to Christianity, whose genuine faith and zeal for the cause of Christ was expressed in their contributions, sent by Paul, for the poor saints at Jerusalem.

At the previous conference, eight years prior to this, the elders at Jerusalem had concurred with Paul's judgment and previous practice, that it was not necessary to put the yoke of Judaism upon Gentile converts. He had taught that the Mosaic law was no longer in force; that its forms and ceremonies could not save any one, not even a Jew; and that faith in the Lord Jesus was the only way of salvation. He had taught, further, that the chief promises of God were to the spiritual seed of Abraham, of which seed are all who are Christ's by faith and consecration, whether Jews or Gentiles. At the same time he himself, being a Hebrew, properly observed certain features of the Jewish law; not, however, as a condition of salvation, but rather as a justifiable expediency—a concession to his Jewish brethren who had not yet fully comprehended their liberty in Christ, that so his liberty might not become an occasion of stumbling to them.—See May 1st TOWER, page 142.

The narrative of this lesson needs no special comment, but is another illustration of the dauntless courage and holy enthusiasm of this noble soldier of the cross, a noteworthy instance of which is seen in his request to the chief captain to suffer him to speak to the people,—as soon as they had left off beating him. (Verses 37-40) And the noble address which followed (chap. 22) was a model of skill, logic and eloquence; and a fair reflection of the worthy character of the Lord's chosen Apostle. May its inspiration fire our hearts to the furtherance of the Lord's work. The Apostle's course was a practical exemplification of his teaching in the golden text of this lesson.

BROTHER RABINOWITCH IN ALLEGHENY

Joseph Rabinowitch, of Kishenev, Russia, is well known to our readers as by birth a Hebrew, but a convert to our Lord Jesus, who is laboring for the conversion of the Jews. He is stopping with the editor for a couple of days, resting. Mr. Moody was instrumental in bringing him to Chicago, with a view of having him aid in work for the Christianizing Jews of that city.

Brother Rabinowitch addressed a meeting of about 500 Jews at Warszawiak's Mission in New York. (Hermann Warszawiah is a converted Russian Jew who is preaching Jesus to his countrymen here.) In Chicago he several times addressed above 200 Jews, and on his way back he is to address about 600 Jews at Gæbelein's Mission in New York. We were agreebly surprised to learn of so many Hebrews in this country interested in Jesus as the Messiah—even though all are not converted to him.

When asked his opinion of the work being done for the Hebrews in the United States, Brother Rabinowitch said: "I am pleased with what I have seen; but it is rather raw yet. It needs more system, and a better system. My theory and plan are somewhat different; and I think better for reaching the heart of the Jew. I do not introduce the Jews into any denomination of Christians, nor to any creeds of Christendom. Rather I introduce them to Jesus as the King of the Jews—their own brother, their own lineage. I show the fulfilment of prophecy in him; and seek to have them accept him as Redeemer and Messiah. I leave out all those special doctrinal features which separate the denominations of Christendom, and preach Christ Jesus the Jew, crucified as our Redeemer and resurrected to be our King, our Deliverer from sin and death, in God's due time."

We were forcibly struck with the fact that Bro. Rabinowitch's gospel to the Jews is so much in correspondence with our message to Christians.

REST IN THE LORD

Just to let thy Father do
What he will;
Just to know that he is true,
And be still.

Just to follow, hour by hour,
As he leadeth;
Just to draw the moment's power
As it needeth.

Just to trust him: this is all!
Then the day will surely be
Peaceful, whatsoe'er befall.
Bright and blessed, calm and free.

Just to recognize its light,
All-enfolding;
Just to claim its present might,
All-upholding.

Just to know it as thine own,
That no power can take away:
Is not this enough alone
For the gladness of the day?

Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.

This is all! and yet the way
Marked by him who loves the best:
Secret of a happy day,
Secret of his promised rest.

—*Selected.*

SPECIAL DIVINE PROVIDENCE

"Thou shalt guide me with thy counsel, and afterward receive me to glory."—Psa. 73:24.

On the subject of divine providence there are many widely diverging views. Even among Christians some are quite skeptical with reference to it, while others view it in a light so extreme as to destroy in their mind the idea of human free-agency and accountability. But, to rightly understand the subject, we must carefully observe the Scripturally marked metes and bounds within the limits of which divine providence can be and is exercised. First, we observe that, since God is good, all his providences must be with a view to wise and benevolent ends, either near or remote: Secondly, that since he made man in his own image—morally free—and with the alternatives of good and evil before him, it would be contrary to his purpose, thus manifested, to so hedge him about with his providences as to interfere with his moral free-agency, which is the crowning glory of humanity, and the right exercise of which gives to virtue all its worth: Thirdly, we see that, since God is working all things after the counsel of his own will according to a plan of the ages, which he purposed in himself before the foundation of the world (Eph. 1:9-11; 3:11), and since he changes not (Mal. 3:6), but all his purposes shall be accomplished (Isa. 55:11), it is manifest that he cannot exercise his providence in any way which would be detrimental to the ultimate ends of his perfect plan.

If these three principles—viz., the divine goodness, the inviolability of human free-agency, and the necessary consistency of the divine providences with the divine purposes—be always borne in mind, they will save, both from skepticism on the one hand, and from fanaticism on the other, as well as greatly assist the believer to a clearer understanding and fuller appreciation of God's dealings, both in general and in particular.

The Psalmist says, "The Lord is good to all, and his tender mercies are over *all* his works." (Psa. 145:9) This sweeping statement takes in the utmost bounds of the material universe and also the humblest, as well as the most exalted, sentient being. The whole creation is his care. Jehovah, our God, is the great Emperor of the whole universe, and his wisdom, power, goodness and benevolence are abundantly equal to all the responsibilities of so exalted an office. The human mind staggers in its efforts to comprehend the mental resources of a being who is able to assume and to bear such responsibility. Think for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity without the possibility of failure, and that times that plan with unerring precision for the ages to come; of the power and skill which can harness even every opposing element, animate or inanimate, and make them all work together for the accomplishment of his grand designs; of the tireless vigilance that never ceases, nor seeks relief from the pressing cares of universal dominion—whose eye never sleeps, whose ear is ever open, and who is ever cognizant of all the necessities, and active in all the interests, of his broad domains.

Well has the Psalmist said, in consideration of the immensity and the minutiæ of God's providence over all his works—"Such knowledge is too wonderful for me: it is high, I cannot attain unto it." (Psa. 139:6) No, we cannot; but oh, what a thrilling sense of mingled reverence, love and adoration fills the heart, when thus we catch a glimpse of the intellectual and moral glory and majesty of our God! As we thus contemplate him, all nature becomes eloquent with his praise: the heavens truly declare his glory, and the firmament showeth his handiwork: day unto day uttereth speech and night unto night showeth knowledge. (Psa. 19:1, 2) They tell of the order and harmony of the circling spheres, and the benevolent purpose of their great Creator and Controller, as the changing seasons and the alternating days and nights fill up the copious horn of plenty and refresh and invigorate the animate creation.

Since we are distinctly told that his tender mercies—his kind providences—are over all his works, that all his wise purposes shall be accomplished, and that the ultimate design in all his works is the firm establishment of universal harmony and peace, and the eternal happiness of all his subjects (Psa. 145:9; Isa. 55:8-13; 1 Cor. 15:24, 25), whatever inharmonies we now see in nature must be viewed as incidental to the preparations for the perfection of all things, which is not due until "the dispensation of the fullness of times," following the Millennial reign of Christ. (1 Cor. 15:24, 25; Eph. 1:10; 3:11, 15) And since we are enlightened by a knowledge of the divine plan of the ages, we see, further, in the introduction of the human race upon the earth before the physical perfection of nature has been attained, a wonderful display of wisdom. This measure has furnished the necessary condition for the experience and trial of the human family, and has made use of the labor of the race, while under condemnation, to urge forward the work of preparing the earth for its final glorious condition, as prefigured in Eden, by the time the race will be fully recovered from the fall and established in righteousness.

If we keep this thought in mind, and do not lose sight of the ultimate purpose of God, and of the fact that the present is only a preparatory state, progressing toward final completeness, we need never be skeptical about an overruling providence which now permits a cyclone, a tornado, an earthquake, a volcanic eruption, or any other of nature's throes and distresses. They are all means working toward the grand ends of eternal peace and glory and beauty. Even that widespread calamity of Noah's day, which deluged the world and wiped out the whole mongrel race with which sin had peopled the earth (Jude 6; 2 Pet. 2:5), sparing only righteous Noah (who "was perfect in his generation"—Gen. 6:8, 9—and not of the mixed or hybrid race), and his family, was probably part of the natural process of preparation of the earth also for the new dispensation which began with Noah and his family, after the flood.

But while God's tender mercies are over all his works, and the whole creation is his care, we must not overlook the fact that man, by sin, has forfeited all claims upon the divine providence. As a son of God, Adam had a son's claim upon his heavenly Father's benevolent providence; but when God condemned him to death on account of sin he thereby rightfully repudiated all human claims upon his fatherhood. The creature was thenceforth unworthy of life, and of the divine providence which alone could sustain it. Therefore the condemned world has no right to question why God permits one calamity after another to overtake them and to sweep them into oblivion. They have no right to expect anything else; and if calamities do not hurry them off, they are perishing just as surely by more gradual processes, in consequence of the curse pronounced on account of sin.

The condemned world is thus left to its fate—to reach the tomb by gradual or by hurried processes. Sometimes the death-penalty is executed by the disturbances of the elements of nature incident to its yet imperfect condition;—such, for instance, as tempests, cyclones, earthquakes, volcanic eruptions, lightning shocks, etc.;—sometimes by the aggravated results of sin entailed by inheritance; sometimes by the sinful angry human passions, resulting in wars and in private and domestic feuds and revenges; and sometimes through lack of good judgment in discerning and avoiding danger, such as fires, railway and ocean disasters, etc. All of these are the executioners of the just penalty for sin, pronounced against the whole race.

Then why should any expect God to interfere and interrupt the course of justice?—especially in the case of those who still continue unrepentant and utterly regardless of his holy law, and who have no desire to return to his favor and control? True he might, and sometimes does, temporarily interfere with the present course of evil in order to facilitate his own wise plans; but man has no right to expect such interference in his behalf, nor would it be an evidence of divine favor toward the sinner. Sometimes, but not always, sudden calamities are the servants of some *special* purpose of God—as, for instance, the deluge, the destruction of Sodom and Gomorrah, the fall of the tower of Siloam (Luke 13:4), etc.; but usually they are only serving his general purpose as executors of the death-penalty upon the condemned.

While the condemned world of mankind is thus left to its fate, men are permitted largely to pursue their own course in the management of their affairs. They may take such advantages as they can of the elements of nature, or of their own medical and surgical skill and ingenuity, to prolong their days and to ameliorate their condition under the curse; they may control their evil passions for their advantage, or give them loose rein, to their individual and mutual detriment; they may institute and maintain such forms of civil jurisprudence as they can agree upon, subject to the secret and cunning intrigue of the wily and powerful, but unrecognized, prince of this world, Satan. But their course is *their own course*, and God is not in it. Hence God has no responsibility with reference to it; nor can he in any sense be

held accountable for the misery that men bring upon themselves and each other in pursuance of their own godless and evil way. Yet God could, and undoubtedly would, put a sudden end to the sin and misery that is in the world, were it not that his far-seeing judgment counsels its temporary permission, for a benevolent ultimate purpose, toward which even the wrath of men is unconsciously ministering.

But the case is quite different with those who have renounced their own way and turned to the Lord, who have accepted of his forgiveness through Christ, and who have thus been restored to their original standing (as in Adam before sin) as sons of God. All so recognized of God are again the heirs of his favor through Christ—"If a son, then an heir." (Gal. 4:7) And it is to such, and such only, that the promise of divine guidance, referred to in our text, belongs:—"Thou shalt guide me with thy counsel, and afterward receive me to glory."

What advantages, then, should be looked for in the cases of these sons of God, who have separated themselves from the world and its spirit? By natural inference, we should expect the return of God's favor to restore again the blessings lost by the fall—the blessings of lasting life, health, peace, prosperity and happiness. Yet what do we see? We see these justified ones suffer and die just like other men. Evils befall them; disease lays hold of them; poverty hampers them; friends desert them; and death overtakes them, as well as other men; and, the whole course of the present evil world being against them, their pursuit of righteousness is attended with great difficulty and privation. Wherein, then, are they profited?

The world cannot see that they are profited at all; for the profit is discerned only by the eye of faith in the counsel of God's Word. That counsel, all the sons of God take for their guidance. It describes the present life as a preparatory state, which, if rightly used, prepares for the truly glorious condition designed for sons of God hereafter. It is in view of this instruction of the Word of God, that the Psalmist, in the words of our text, expresses his confident realization of present guidance and of the eternal glory to follow. The present life, being preparatory, is a time for the schooling and discipline of the sons of God; and their subjection to the present ills, while it is often painful, is recognized by them as necessary, in the providence of God, to work out for them an exceeding and eternal weight of glory. (2 Cor. 4:17) In this confident realization they have peace, and even joy, in the midst of present tribulation. And this present peace and joy in a realization of the divine forgiveness and favor, and the privilege of present experience, discipline and instruction under the divine tutorship, is the *present* advantage of the sons of God, while an eternal weight of glory is in store for all who prove faithful under it.

The providence of God over these, his sons, is a very particular providence: All their steps are ordered of the Lord (Psa. 37:23), and the very hairs of their head are all numbered (Luke 12:7) His eyes are ever upon the righteous, and his ears are open to their prayers. (1 Pet. 3:12) All the angels are ministering spirits sent forth to minister to these heirs of salvation. (Heb. 1:14) All things are made to work together for good to these, who love God and are called according to his purpose (Rom. 8:28); and no good thing is withheld from them. (Psa. 84:11) How wonderful and particular is this care; and they have the promise of it to the end of their trial state. God is indeed a Father to all that put their trust in him; but there is a wide difference between those who are his sons, and those who remain aliens, and even enemies.

While we thus view the present providence of God and his opposite attitude toward the world and toward those who are now recognized as his sons, we may rise to a still higher altitude. Here we observe the breadth and scope of the divine plan, and see that even now, while God does not and cannot treat the world as sons and grant them his fatherly grace and blessing, he is nevertheless preparing to bless them with his favor as soon as they come to the proper attitude of sons.

He has devised, and already partly executed, a plan for the redemption and restitution of all who will by and by repent fully and submit themselves to his righteous requirements; and, in their present alien and outcast condition, he is giving them such experiences as will in time bring them to realize their own helplessness and to desire and seek the favor of God. In the working out of his grand general plan, which has for its ultimate end the blessing of all the families of the earth, all the bitterness of sin and evil that men have experienced have had a part. To this end God has also been *overruling* the affairs of men for the past six thousand years. That is, while he has been permitting men to rule themselves according to their own ideas, he has been, unknown to them, so *overruling* as to make even their blind and evil course bring to pass circumstances and events which they did not foresee nor contemplate, but which in the long run of his plan ministers to his purpose. Thus, for instance, the world's present blind and wrong course is bringing about a great time of trouble, which God foresaw and will permit, whose final outcome under the overruling of God, will be the overthrow of human governments and the establishment of the divine. In the past men have had their affairs their own way to the extent that they could agree among themselves, to the extent that the unseen prince of this world, Satan, did not interfere and overpower them, and to the extent that their plans were not interfering with the purpose and plan of God.

Thus, though men have not been aware of it, and have conducted their affairs regardless of both God and Satan, God has all the while been overruling both man's and Satan's designs in the affairs and destinies of nations, so as to give to men the largest possible experience with sin and its consequences, thus to prepare them eventually for willing submission to the righteous reign of the Prince of Peace. They have had experience with every shade and form of government; and now, as the end of Gentile times approaches, the world is preparing to express its complete dissatisfaction with all, in general and world-wide anarchy. The crisis is fast approaching and the end is nearing when the wayward, prodigal world will come to its last extremity. But man's extremity will be God's opportunity; and to this extremity he is *therefore* permitting them blindly to drift. But when, with broken and contrite hearts, they turn to the Lord, they will prove the joys of his forgiving love, and mark how, even before they called upon him, he was preparing to answer (Isa. 65:24)—first, in the redemption provided; and, secondly, in the necessary, hard experiences which shall have brought them to repentance and to a full realization of their need of God's fatherly providence, and to humble, grateful dependence.

These overrulings of God among the nations are not to be regarded as providences over, and favors to, sinners, but rather as measures preparatory to the blessing of future repentant and obedient sons, who will profit by contrasting the coming good with the present evil; and also as measures necessary for the present welfare of those who are now his sons.

With these thoughts in mind, mark the stately steppings of our God along the aisles of history—how even the wrath of man has been made to further the interests of the divine plan. The rise and fall of empires and the wars and revolutions that have unsettled and disturbed the world, while they were great evils in themselves, nevertheless saved men from sinking lower and lower in lethargy and vice: they roused ambitions; they kept the human mind awake, and set men to thinking and planning to improve their conditions. They brought men of different tribes and nations together, sharpened intellectuality, stimulated ambition, led to discoveries and inventions, and thus helped to keep the race above the level of the brute creation. Even the infamous slave trade, which brought thousands of black men from Africa to this favored land, was, as viewed in the light of God's overruling providence, a blessing in disguise; for the black man in America has enjoyed advantages of civilization here that he would never have known in his native land. And similar providences we can also mark in the great persecutions and distresses of the old world, which drove the lovers of liberty to our shores, here to establish a free government and conditions of society specially favorable to the consummation of God's great purpose to gather a people for his name. The subject is too large for extended discourse here, but with this brief suggestion the reader will mark thousands of instances where God's overruling providence can be seen in history working together to the predetermined end; and yet in it all the world is still pursuing its own wilful and wayward course, and will continue to do so until the judgments of the Lord overtake and subdue them.

No nation on the face of the earth can now be said to have God's special fatherly providence over it; for there is no nation even claiming to be the sons of God. Consequently, no nation can claim his care and protection. All are alike exposed to the fortunes or misfortunes of the course they pursue; and God will not interfere, except in so far as to shape the end toward the final accomplishment of his great work; and that shaping, we are informed, will soon require the overthrow of all the thrones of earth and a great time of unprecedented trouble. —Jer. 25:15, 16, 26, 27; Dan. 2:44; 12:1; Hag. 2:21, 22; Heb. 12:26, 27; Rev. 11:15.

But let the surges of trouble rise: God's people—his sons and daughters—can still claim the precious promises of guid-

ance with his counsel. They are his "peculiar people," "a holy nation," unrecognized by the world, as yet, but soon to be manifested in power and great glory. Previous to the gospel age the Lord had a special holy nation, and his special providence over that nation was illustrative of a similar providence over the antitype, the gospel church. But let us not overlook the fact that the providences of God over typical Israel were of a disciplinary character, as are those of the church, the spiritual Israel, now. They were led, instructed, chastened and encouraged according to the necessities for their development and perfecting as children of God. And those of that age who meekly submitted to the Lord's providential care and leading, walking by faith as we do now, though they received not the reward of their faithfulness then (Acts 7:5; Heb. 11:39, 40), were laid away to rest until God's set time to recall them, and were marked by him as the precious heirs of his loving favor to be granted in due time.

A similar course has been pursued all through the gospel age, wherein consecrated believers have experienced the favor of God's providential leading, teaching, chastening and encouragement; and, having received the seal of sonship, they, too, have one by one been laid away to rest until the day of his appearing and kingdom—and "Precious in the sight of the Lord has been the death of his saints." (Psa. 116:15) They have been guided by his counsel, and shall in due time be received into glory—those of the Jewish age into the glory of the earthly phase of his kingdom; and those of the gospel age into the glory of its heavenly phase. (See MILLENNIAL DAWN, Vol. I., Chap. xiv) In our treatment of the S. S. Lesson for July 2nd attention is further called to the special providences of God in the general direction and course of the work of the gospel church, which on that account we omit here.

In this reasonable and Scriptural view of divine providence, the humble and believing children of God will realize that, while they may not be able at all times to understand the Lord's ways in all his dealings, they can know of his wisdom, love and care, and that they can therefore trust him where they cannot trace him. We should not expect to be able always to comprehend the divine wisdom, which is so much beyond our own; yet we can often see it afterward. Sometimes his discipline may be severe, and by no means easy to bear, yet "afterwards, it yields the peaceable fruits of righteousness." After the bitter, comes the sweet; so let us take the bitter patiently, and rejoice in hope of the sure fulfillment of all the exceeding great and precious promises to be realized in due time by those who patiently continue in well doing—in submitting without reserve to the providence of God, to the guidance with his counsel.

The Psalmist represents a large class of the immature, inexperienced and only partially instructed children of God, when he says (Psa. 73:2-12), "But as for me, my feet were almost gone; my steps had well nigh slipped: for I was envious at the foolish, when I saw the prosperity of the wicked. . . . Their eyes stand out with fatness, they have more than heart could wish. They are corrupt and they speak in the wickedness of oppression. From on high [from the chief places of power and control] they speak. They set their mouth against the heavens, and their tongue walketh [their influence hath free course] through the earth. Therefore do his [God's] people turn away hither [into the wilderness condition of separation from the world] and waters of a full cup [of affliction and persecution] are wrung out to them. And they [the ungodly] say, 'How doth God know? and is there knowledge in the Most High?' Behold, these are the ungodly, who prosper in the world; they increase in riches."

The picture is a true one of the present reign of evil. (See also Mal. 3:15) It is those who selfishly seek their own present aggrandizement, regardless of the interests of others, that are most prosperous now, and that occupy the chief places of control—political, financial and even religious; while the godly, who despise oppression and love righteousness, and who, therefore, live contrary to the curse of the present evil world, become the subjects of oppression.

Taking a narrow or merely human view of the matter, we might well question why God permits the wicked so to triumph at the expense of the righteous. The Psalmist says (verses 16, 17), again speaking for the same class of God's children, that the problem was too difficult for him to solve until he went into the sanctuary of God (into the holy place of entire consecration to God, typified in "the holy" of the Tabernacle. See *Tabernacle Shadows of Better Sacrifices*). There, being specially taught of God through his Word and his providences, we are made to understand the reason for the present perverse order of things—that for a wise purpose it is permitted for a time; but that by and by there will be a great change, when the righteous, now being tested and tried under the reign of oppression, will come forth to honor and glory and power.

It is indeed impossible to understand this—to rightly appreciate the deep philosophy of God's plan of the ages and our *privilege* of trial and discipline under the present reign of evil—until we come into the sanctuary condition of entire consecration to the will of God, where the meat of the Word and the light of the holy Spirit are granted to us. Then, like the Psalmist (verse 22), we see how ignorant and foolish we were in being envious of the prosperous wicked. And though, in our former ignorance and foolishness, our feet were almost gone, and our steps had well nigh slipped, we have reason to thank God that he held us by the right hand and did not suffer us to fall. And in view of such care in the past, we joyfully and confidently trust him, not only in the midst of the present trial state, but also for the future outworking of his plan with reference to ourselves and all mankind. The Psalmist has well expressed the present confidence thus acquired, and the grateful adoration of all the consecrated or sanctuary class, saying, (verses 24-26), "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth [the flesh is too weak and the heart too faint to pursue the course marked out for the righteous in this present evil day, except as strengthened and upheld by power from on high]; but God is the strength of my heart and my portion forever."

When God's wonderful plan of the ages is understood, everything in nature and in experience bears testimony to the overruling of his providence. The heavens declare the glory of God and the earth showeth his handiwork; all speak of an intelligent designer, wisely adapting means to good and benevolent ends, and ministering to the necessities of his intelligent creatures. Every leaf and every sunbeam bears a loving message of divine providence to the thoughtful. And every inharmony of nature, when viewed in the light of God's plan, is seen to be but a part of that great process whereby God is preparing for the perfect order of things which shall continue forever, when sin and its entailments shall have been banished under the successful reign of Christ; and even the long permitted wrath of man and Satan will eventually be to God's praise.

"KEEP THY HEART"

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

The heart, which is the center and mainspring of physical life, is here used as a symbol of the affections—which are the center and mainspring of the moral nature. Keep the center of the affections right, true and pure, and the words and deeds and looks and plans emanating therefrom will be good, true and pure, even though not always perfect. On the contrary, unless the heart is thus fixed, all attempts to otherwise regulate the life will be measurably fruitless and, at best, only spasmodic. How necessary, then, if we would live consistent Christian lives, moving steadily on in the way of righteousness, that our affections should be centered in God, that our hearts should be as true to him as the mariner's needle to the pole.

The apostle wrote, "A double minded man is unstable in all his ways." A man whose affections are not centered in God, but which are divided with others, or centered on self and its varied whims, cannot be otherwise than vacillating in his course through life, just as a ship's course would be irregular had it two rudders, one before and the other behind, and operated by two masters, whose ideas as to course were generally different. They never could accomplish results satisfactory to either.

If we attempt to steer our course acceptably both to the world and to God, we will fail to please either. And, further, the Lord will be a party to no such contract; and, when he steps out, the influence of the other master, the world, will increase, and the result will be slavery to the world. This is the mistake which so many make after coming to recognize the Lord's goodness. Being justified by faith in Christ's redemptive work and realizing peace with God through the merit of the precious blood, they do not make a *covenant* with the Lord, giving up to him their little all of both the present and the future. Feeling their freedom from the slavery of sin, the temptation is to stand free from God, as well as free from Satan, and to do their own pleasure—serving either God or self, or, to some extent, both God and self.

Such generally agree that obedience to God, even to the

extent of sacrifice, would be a reasonable service in view of his favor in their redemption; yet somehow they feel a disinclination to so fully surrender all to God, lest this should imply too great a sacrifice of self-convenience and self-will. But let no one so minded conclude that he has given his heart to God. To give the heart to God is to surrender the whole being to his will at any cost, even of self-sacrifice, if his will and his work should require it. To give the heart to God is, therefore, to meet and measurably overcome all the coming temptations at once, by a complete surrender of the affections, and consequently of the will, to God. It will settle every question of right and privilege, and make no attempt to distinguish between God's positive commands and his intimated wishes, finding its meat and drink to be the doing of his will, whether pleasant or unpleasant to the flesh, and whether the outcome can be fully seen or not.

This giving of the heart to God, this full, complete consecration of every interest, hope and aim, present and future, is sanctification. And those thus fully sanctified may implicitly trust divine wisdom, love and power, and hold fast the exceeding great and precious promises. God will never leave them nor forsake them, nor suffer them to be tempted above what they are able to bear and withstand. All things shall work together for good to such. Only those thus consecrated can and do have the deep peace and joy of heart which the passing storms and difficulties of the present time cannot disturb.

Though but few take this step of entire consecration to God's will, still fewer live it out practically, *keeping their hearts* constantly submissive to the Lord's will only; hence few *keep their hearts* fully in the love of God (Jude 21); and hence it is that so few enjoy the full measure of the joy and peace and communion with God, which is the privilege of all the fully consecrated and faithful. To maintain our hold upon our new relationship as consecrated sons, to maintain the *spirit* of adoption now, and to realize in due time our promised joint-heirship with our Lord Jesus in the divine glory, we must let, permit and not oppose the Lord's plan and leading —let our wills remain dead to self and subservient to God's will, and let God's will direct and rule all our course of action according to his plan. It is thus that we are to fulfill the apostolic instructions—"Let the peace of God rule in your hearts;" "Let this mind [this disposition of heart and consecration of will] be in you, which was also in Christ Jesus our Lord."—Col. 3:15; Phil. 2:5.

And it is in anticipation of our joint-heirship with Christ in glory that the fully consecrated rejoice to partake of his affliction, as the Apostle exhorts, saying, "Rejoice, inasmuch as [or to the extent that] we are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with *exceeding joy*."—1 Pet. 4:13.

PROSPERITY IN JERUSALEM

The price of land about Jerusalem is something surprising when we consider that the place has almost no manufacturers, very little foreign commerce, and that the city contains a multitude of poor people. Two acres that were sold in 1890 for $250 per acre sold in 1891 for $750; twelve acres sold in 1890 for $435 per acre sold in 1892 for $2,178; seven acres sold in 1886 for $363 per acre sold in 1892 for $6,534; two acres sold in 1886 for $1,200 per acre sold 1892 for $3,000—half an acre sold in 1871 for $200 sold in 1892 for $3,700, that is, for the half acre; one acre sold in 1872 for $40 sold in 1892 for $12,000; two-thirds of an acre sold in 1886 for $100 sold in 1891 for $3,600; one acre sold in 1865 for $1,000 sold in 1891 for $24,000. These are not in one section or locality, but in different directions about the city, varying from one-fourth of a mile to one mile distant from the town.—*Scribner's.*

"A correspondent in Jerusalem informs us that the Sultan's government has again licensed Jewish real estate brokers and purchasers to acquire landed property in Palestine without being Musselmen, and secures to all settlers the protection of the high porte and equal rights with the natives of the land. This opens that country to foreign immigration and will attract thousands from Roumania, Russia and Morocco."—*American Israelite.*

QUESTIONS ABOUT POLITICS, VOTING, ETC.

DEAR SIR:—I am endeavoring to "walk in the light, as He is in the light," believing myself fully consecrated, and solicitous to understand his will concerning us. I read the TOWER with pleasure and profit, and quite approve of most of its utterances. Here is one, however, I wish you would further explain and justify:

"As concerns *voting*, the case is somewhat different, and we fully agree with you in the view expressed—that our covenant with the Lord, and our fidelity to him, practically make us aliens in our relations to all human governments, and that, therefore, we would best take no part in the election of officers or in the management of the affairs of this world."

Z. W. TOWER, May 15, 1893.

I am far from taking any particular interest in political affairs, and, indeed, rarely vote; but I have not refrained from voting through any sense of duty so to do.

Cannot, and does not, God sometimes use his people to accomplish some good even through the much abused ballot box?

Whatever is his will concerning me, I desire cheerfully to do.

With best wishes for success to your earnest efforts, and prayers that his "will be done on earth as it is in heaven," I am, dear brother,

Yours sincerely, DR. S. L———.

Another brother writes urging that the Prohibition party should have our votes and influence. He claims that the reform that it is attempting to bring about is in perfect accord with our teachings relative to the character of the Millennium; and that it is, therefore, evident that the Prohibition party is of the Lord's institution, and that to fail to support it is to fail in that degree to serve the Lord.

IN REPLY

These two brethren present their side of this question in its best form—pure patriotism—the welfare of the people. And we confess that if we considered it *possible* to bring in the blessings of the Millennium by political reform, there would be a great temptation to help it on by voting.

But we see no reason for supposing that a majority of the people of this or of any other country inhabited by the fallen race of Adam, will join in the interest of righteousness and establish it. Some of the vast majority are wicked; more are blind and stupid and easily misled in judgment; and nearly all are ruled by selfishness, which is the very spirit of Satan.

Hence we have no confidence in the flesh, nor that any government that the majority of fallen men could institute would be anything more than *relatively good*—and that in comparison with the *terribly bad* institutions, which have for centuries more or less abused power and oppressed the masses, especially the meek.

Not only is this our judgment, based upon the history of centuries, but the infallible Word of God more than corroborates this view. It declares that present governmental institutions are simply human efforts and not of God; and that because mankind in general are sold under sin and blinded by Satan, and thus his dupes, therefore, Satan is really "the prince of this world" or age. It pictures present governments as *beastly*, and bids God's saints rejoice in the promise that soon Christ will *overthrow all these*, and on their ruins establish the long promised and prayed for kingdom of God.—Dan. 2:44.

The testimony is that it will not be by a bloodless revolution at the ballot box, but by "a time of trouble such as was not since there was a nation;" in which the Lord will dash the kingdoms of this world to pieces, as pottery is shivered before the blows of an iron rod.—Dan. 12:1; Rev. 2:26, 27.

True, all who love righteousness should feel, and do feel, a sympathy for every moral reform which gives the slightest promise of helping roll away the curse which now rests upon the world by reason of the reign of sin and death. But those who get into the Lord's confidence, and are granted an insight into his Word, are there informed regarding the divine plan; for the "secret of the Lord is with them that reverence him." And thus getting the spirit or mind of the Lord—"the spirit of a sound mind"—they are saved from following the various delusions, which swallow up the time and energies of many well-meaning people; and are enabled to give their time and energy in harmony with the great plan which God is outworking, viz., the call and "perfecting of the saints," thus making ready the kings and priests who, under Christ, their "head," shall soon rule and bless all the families of the earth.

It is therefore a mistake to suppose that the Prohibition party is God's party, laboring under his direction, and that he will bring to its efforts success. While it is less selfish than other parties, and while it probably contains proportionately a larger number of good people than do other parties, yet it is

only man's party carrying on man's idea. It is going about to establish righteousness, etc., on its own lines, and has not submitted itself to the divine plan for establishing righteousness, presented in God's Word.

Let us not forget to look to the Lord and the Apostles as our patterns in this as in every matter: There were many moral, social and political reforms possible in the days of our Lord and his apostles, but we do not read of any effort on their part either to inaugurate or to assist in such movements. Why? Because they knew that such was not God's plan; and they desired to be and were co-workers with God in *his* plan. If God had seen fit to give the four great empires, pictured in Daniel, the control of the world *"until* the times of the Gentiles are *fulfilled,"* why should they attempt to take it from them sooner? If God saw fit to permit the groaning creation as a whole to continue to groan and to gain experience for a few years longer, until the kingdom church has been selected and set up in power and great glory, cannot his children acknowledge the wisdom of his plan and co-operate in it by giving their energies, as he directed, to the selecting and polishing of each other as members of that kingdom church? "Trust in the Lord and wait patiently for him," for all his purposes shall be accomplished in his own due time. Let us work with him as much as we can, and follow in the footsteps of our Lord and the apostles by preaching God's kingdom (and not moral reforms) as the hope of the world, and let us seek to perfect the members of that kingdom.—Ephesians 4:11-16; Jude 20; Revelation 19:7.

Furthermore, looking at the subject from another standpoint, we remark that he who votes at an election is morally bound to sustain the government he has participated in making—even to the giving of his life in its defense. On the contrary, soldiers of the cross are not to battle with carnal weapons, but have consecrated their lives even unto death in the service of another kingdom, whose interests are often against those of all the kingdoms of this world.

PAUL BEFORE FELIX

III. QUAR., LESSON VIII., AUG. 20, ACTS 24:10-25.

Golden Text—"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. 16:13.

The clamor against Paul, started at Jerusalem, was a determined one, and his enemies persistently sought his life. This lesson finds him in Cæsarea (Acts 23:23, 24) before Felix, the governor of the province; and Paul, in the presence of his accusers—the high priest Ananias, with a deputation from the Sanhedrim and a professional advocate, Tertullus—was permitted to speak for himself. The charges brought against him were, (1) that he was guilty of sedition, and so of disloyalty to the Roman government; (2) that he was guilty of heresy; (3) that he was guilty of profaning the temple, and thus of affronting a religion which was under the protection of the Roman government.

VERSES 10-13. The first and last charges Paul positively denies, and challenges them for proof of their impious assertions.

VERSE 14. To the charge of what they call *heresy* he freely pleads guilty; but intimates that their calling it heresy does not prove it to be such. In those days, as well as today, the truth is generally classed as heresy. The truth never was, and never will be, popular until the kingdom of God is established in the earth. And yet all that is termed heresy is not truth. For instance, while the so-called orthodoxy of today, with all its confusion and contradicting testimony, its unscriptural and unreasonable claims, and its poor human philosophies, however popular, is manifestly untrue, there are other vain philosophies and human speculations called heresies, as truly they are, which go even farther astray from the truth. The Briggs doctrine is one of these, and their number is constantly increasing.

But Paul's kind of heresy is the kind that all the saints should have—the kind which worships the one true God, believing *"all things which are written* in the law and in the prophets." The teachings of the Lord and the apostles never conflict with these; but together they form one harmonious system of divine truth worthy of all acceptation.

VERSE 15. The doctrine of the resurrection, both of the just and the unjust, at the second coming of Christ, was the Apostle's special theme. He defined it, showed it to be the legitimate result of the ransom paid for all mankind, and held it forth as the blessed hope for the church and for the world, and bade the church rejoice in the special privilege of the first resurrection. See our treatment of this subject in our issue of April 1st.

VERSES 17-21. With reference to the last charge, Paul brought forth the clearest proof of innocence. He was found in the temple purified, according to the Jewish ceremonial, which symbolized full consecration to God. And also in the presence of the Jewish council he had showed no disrespect, and this whole tumult had been excited by the strife of the two parties—the Pharisees and the Sadducees which composed it—when he declared his faith in the resurrection, which the Pharisees believe, but which the Sadducees deny.

VERSES 22-26. Paul improved his opportunity when brought before Felix, the governor—who was notoriously avaricious, cruel and licentious, and who, Josephus says, was one of the most corrupt and oppressive governors ever despatched from Rome to Judea—to reason of righteousness, self-control and judgment to come. And his reasoning was such as commended itself to the hardened sinner before him. Felix trembled with fear before his own self-accusations, and in view of the judgment to come, although there was no repentance in his heart. The reasonable inference of a judgment to come is most manifest from the established truth of a just and holy and powerful God; but the world sees no reasonableness in the false doctrine of eternal torment, which anti-Christ has invented to scare men into a profession of godliness and an assumption of its forms. But the true doctrine of a coming judgment, which will require men to render an account for all their sins against any measure of light, may well cause men to tremble when forced to consider their crimes, and the reasonable inference that God will not always permit sin to go unpunished, neither will he allow virtue to lose its reward.

LEAD ME

I do not ask, dear Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright,
Tho' strength should falter, and tho' heart should bleed,
Though peace to light.

I do not ask, dear Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear;
I do not ask my cross to understand,
My way to see;
Better, in darkness, just to feel thy hand,
And follow thee.
Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

DEAR SIR AND BROTHER:—"Honest confession is good for the soul." This maxim is an old one, and I have believed it as far back as memory can reach. I have a confession to make, and as there are none near me willing to lend a sympathizing ear, I come to you—personally a stranger—feeling that you can understand fully what my friends will not even listen to.

My parents were what may be termed strict Methodists, and in that faith I was reared. Duty to them compelled me to attend the church and Sabbath school of that denomination, though I comprehended but little, as the teachings were too deep for my immature mind. The doctrine of eternal torment, however, was preached and taught me so persistently, and was so vividly illustrated to me, that through fear I believed or thought I believed it. These teachings were undoubtedly meant for my good; but from a retrospective glance I am

forced to admit they have worked the opposite; for, from hearing so much of them, I made up my mind, when but a mere boy, that as soon as I became released from parental control I would keep clear of churches in general, and the Methodist one in particular. This liberty came to me more than a dozen years ago, and during the intervening period I have remembered my resolve. Until three months ago I had attended church only about four or six times. I drifted here and there, paying attention to nothing but pleasure and bodily comforts, a very heathen in fact, until about three months ago. Conscience told me I was leading a wrong life, and that in duty to myself and my children I should change my mode, and give them a good example, if nothing more. I tried to hush its voice by applying myself to congenial tasks, but it would not be hushed. Finally I made up my mind that attendance at church would satisfy this silent monitor, so to the Protestant Episcopal church I went, and I have attended it regularly ever since.

About two weeks after I had resumed church attendance and my mind had become reasonably easy, I was putting my wardrobe in order, and found two OLD THEOLOGY tracts entitled, *Thy Word Is Truth*, and *Dr. Talmage's View of the Millennium*. I read them, carelessly at first, then again with more attention. They were something new to me and seemed to appeal to common sense and reason. I inquired of my wife where they came from and was informed that they had been left by a Mrs. Bergner, who had promised to send a paper bearing on the same subjects. This paper came in due time and proved to be the February number of the TOWER, containing an article entitled, "What Say the Scriptures Concerning Hell." This article riveted my attention, and I read it over and over again, and confirmed it with the Bible. It was a wonderful new doctrine to me, and upset all former beliefs on this subject. These readings prompted me to send for the three volumes of MILLENNIAL DAWN. I have read them all very carefully and, I believe, understandingly. I have proved them by the Bible, and my faith in their truth is as firm as the Rock of Ages; for if the plan of the ages is not true, the Bible is not; and I have always reverenced that grand old book, though previous to reading DAWN I never understood it, but persistently misapplied the grand truths it teaches, and used to take great pleasure in pointing out what I foolishly called its contradictions.

Now, how shall I attempt to describe the conflicting emotions the reading of the DAWN series has caused to arise within me, when I cannot understand their meaning myself? My earnest wish is to be able to do something in God's service, but my will does not seem to be strong enough to put the wish into execution. Am I to persevere in trying in my weak way to grasp that prize which seems so far above my reach? Is there any hope of my ever being able to attain that blessed peace of mind possessed by so many of the TOWER readers, and breathed in every line of the correspondence column? I sincerely ask that you join your prayers with mine, in asking the Great Father above that he will give me abundant light to dispel the present darkness. As one hoping and trusting, I beg to remain,

Sincerely yours, WM. F. POTTER.

VOL. XIV ALLEGHENY, PA., AUGUST 15, 1893 No. 16

OUR CONVENTION IN CHICAGO

From present indications it seems evident that our convention will be well attended;—addresses of intending comers are from every quarter of the Union, and from Canada. Let all come hungering and thirsting for righteousness (for a right life, as well as for a right faith); for only such have the promise of being filled. Come prepared to do good to others as you may find opportunity, as well as to get good from contact with others of like precious faith.

Some of the colporteurs write that they long to be there, but many of them fear that they cannot incur so much expense—boarding and lodging, in addition to railroad expenses. To all regular colporteurs, who for more than a month past have been giving their time exclusively to this work, we would say: This will be a special occasion! We want to meet and greet *every one of you!* It will be profitable to you, not only spiritually, but temporally; for after the meeting you can get instruction in the successful methods of colporteur work: instructions which will help you in coming years to make the work a success, and thus will greatly increase your talents as stewards. Therefore, if necessary to the meeting of your railroad fare, we will give you a little longer credit on DAWNS. And, if you need it, your boarding and lodging expenses during the period of the Convention will be paid out of the *Tract Fund*. Surely come!

To all we would say: Bring none with you that you have not previously mentioned to us by letter, as our lodging quarters must be arranged for in advance. And please remember that only those who believe in Christ as man's redeemer, substitute, corresponding price, are at all invited. For what communion hath light with darkness, or believers with unbelievers? Make a distinction, therefore, between the clean and the unclean;—between those who stand washed by faith in the precious blood, and those who stand uncleansed, in the filthy rags of their own righteousness.

Uncertainty as to the number who will attend, and other matters, have prevented our completing arrangements so as to be able to give particulars at this date. But cards with instructions will be mailed, in due time, to all who write accepting the invitation. These should be preserved and brought along to the Convention. They will serve to identify you to the person having the lodging arrangements in charge. For further particulars see July TOWER, page 216.

THE OFFICE OF REASON

IN THE FORMATION OF CHRISTIAN CHARACTER AND FAITH

In these days, when rampant Infidelity and stolid Conservatism are each striving for the mastery among professed Christians, it would be well for all to carefully observe the divinely appointed metes and bounds of human reason, especially in its relationship to divine truth.

The reason is the noblest faculty of the human mind. It is the prominent mark of the divine likeness in humanity; it is this which gives to man his superiority over the brute creation: it is this which makes him a creature worthy of eternal life: it is this which also makes him capable of communion with God, and capable of knowing and loving and serving him. "Come, let us reason together," says the Lord, because we are thus created in his own likeness.

To ignore or depreciate the human reason is, therefore, to greatly undervalue God's gift—our greatest blessing and highest endowment. That God would not have us do so is very manifest from his constant appeals to the human reason in the presentation of his truth. Divine truth is set before us a complete and philosophical system, consistent with itself and with the divine character in every element and feature; and when God would reveal it to his people, he inspired his specially chosen and prepared Apostle Paul—Gal. 1:15; Acts 9:15) to present it to us with all the power and force of logical deduction, so that our faith in his plan might be a *reasonable faith*, and that we might be able to give to our fellow-men a *reason* for the hope that is in us.—1 Pet. 3:15.

The Apostle Paul, it will be noticed, was an acute logician. From the text books of the law and the prophets, and the histories of God's typical people, Israel; and from the teachings and the life and death of Christ, and the special revelations made to himself as an apostle, he reasons out the whole plan of redemption, and shows how, step by step, its various features logically follow. He points to the original perfection of man and to his fall into sin; and shows how, by the law of heredity, all the race were involved in the fall and in the sentence. (1 Cor. 15:21, 22; Rom. 5:17-19) He then vindicates the justice and wisdom of God in instituting such a law for the propagation of the race as would involve all in the Adamic fall and penalty and all the present distresses, pointing out the final and glorious outcome by means of the redemption of all by the one offering of Christ, and the wisdom whereby the blessed results of redemption and restitution are secured for all.—Rom. 11:32, 33.

He shows how necessary was the death of Christ to this grand scheme of salvation. (Heb. 9:15-28), and, by logical deductions, how far-reaching will be its results (1 Tim. 2-3-6); and how, on philosophical principles, those results are as sure to follow that cause as the results of mathematical propositions follow their antecedents. (Rom. 3:10, 21-26, 29. See also 1 John 1:9) Then he forestalls any charge of injustice on

God's part in permitting the sacrifice of his Son, by pointing to the fact that the Son of God undertook the heavy task of his own free will, and *"for the joy set before him"* by the Father, who in consequence highly exalted and abundantly rewarded him.—Heb. 12:2; Phil. 2:9.

He then sets forth the high calling of the Gospel church, to follow in the Lord's footsteps of humiliation and sacrifice, with the prize in view of being joint-heirs of his glorious inheritance. (1 Cor. 1:26, 27; 2 Tim. 2:11, 12; Rom. 8:17) He shows that their consecration to the Lord's service is "reasonable" (Rom. 12:1), and how the glorious end will more than compensate for the present comparatively "light afflictions." (2 Cor. 4:17) Thus reason is continually appealed to and satisfied with reference to divine truth; and law and prophecy and type and history are all brought forward to minister to the same end; for, for this very purpose they were given—that in due time for the instruction of the church, all should bear their parts in confirming the faith of God's elect, the bride of his dear Son.

Thus we see that the faith which God expects his people to exercise is a *reasonable* faith: it is drawn by logical deductions from established premises, and there is no cause for uncertainty or superstition in it. It is a reasonable confidence in that which God has done, or offered, or promised, backed by a knowledge of his general character and grand plan, which inspires a full reliance upon his promised providence and leading, even when our short-sighted judgment cannot trace all his doings.

It is further noteworthy that when the Lord Jesus opened his mouth in parables and dark sayings, and even when he gave a special revelation to his church in strange and difficult symbols, he left it for reason to discern their deep significance, when in due time they should be made manifest.

Thus we see how the Lord honors the human reason, and that while it is true that without *faith* we cannot please God, it is none the less true that without *reason* we cannot please him. Jesus expected his disciples to draw the reasonable inference from his parables, and on one occasion, when they asked for the interpretation, he reprovingly inquired, "And how then will ye know [understand] all parables?" (Mark 4:13) And to some of the Jews who accused him of performing his miracles by the power of the devil, instead of by the power of God, which was so manifest in their good and benevolent character, he administered a severe rebuke for so unreasonable and therefore unjustifiable a conclusion. (Matt. 12:24-34) Again says the Lord by the mouth of the Psalmist (Psa. 32:8, 9), "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee; mine eye shall be upon thee. [But] be ye not as the horse or as the mule, *which have no understanding*, whose mouth must be held in with bit and bridle,"—*i. e.* God would have his reasoning creatures serve intelligently and without force.

Since God thus honors the human reason, this likeness to himself which he has bestowed upon his human creatures, who are we that we should despise it, ignore it, or degrade it, or teach others to do so? Rather let us give it its appointed place, and thus honor our Maker; for we are awe-fully and wonderfully made (Psa. 139:14): we are noble creatures, in the image of our God, except as marred by sin. We cannot, therefore, despise or degrade these human faculties without dishonoring our Maker, whose workmanship we are, or were originally, the defects resulting from the fall being no part of his work, but a marring of it.

But while we honor the human reason as the workmanship of God, and recognize its present nobility and use, as did the Lord, even under the circumstances of our present lapsed condition, we show a great lack of both wisdom and humility if we do not recognize the manifest limitations of human reason; that it can only exercise its power within the range of human perception and conception, and that though it is an image of one of the attributes of God, it is of necessity vastly inferior in scope and power to his reason. This would be the reasonable inference of the creature in comparing himself with his Maker; but, in addition to this reasonable inference, we have the Lord's own statement—"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:9.

In view, therefore, of this superiority of the Creator over the creature, and also of the filial reverence and subserviency we owe to him as our benevolent and loving Father, it is right that we should always hold the deductions of our reason in abeyance to God's superior wisdom, as he may reveal it. Especially is this our proper attitude in our fallen condition, when we remember that all our faculties have suffered a decline of power.

In failing to recognize this limitation and subserviency of the human reason to the divine, many have gone to an opposite extreme of error from that of ignoring the human reason, to that of unduly glorifying it. The former error tends to superstition, and places its subjects at the mercy of the adversary's many deceptions, while the latter tends to egotism, pride and infidelity. A large class of the professed children of God are bound by the former error, and an increasingly large number are rapidly drifting to the latter extreme; among them recently some of the most prominent of the clergy of all branches of the nominal church.

This error, however, is the inevitable reaction which always follows in the wake of the error of ignoring reason. Thus, for instance, in France, when reason, long fettered by Papacy, had given place to wide-spread superstition, and superstition had reigned until its absurdities became palpable, a terrible reaction followed, in the French Revolution, which shook the domains of superstition from center to circumference, and led to an extreme glorification of the fallen human reason under the control of ignoble and selfish principles, finally enthroning a profligate woman as the Goddess of Reason and producing a reign of terror. Infidelity soon stamped out the hated superstitions with which the people had been surfeited, and with it reverence for God and religion. Poor human reason soon lost its balance; and insane results followed, when it forgot to recognize the superiority of the divine and to submit thereto.

The trend of the present times is in the same direction: the reaction from a state of lethargy and of blind superstitious reverence for religious teachers and their teachings, and for the Word of God from which all the various conflicting creeds of "Christendom" claim to emanate, has commenced, and is making rapid headway toward open and world-wide infidelity. The reason, so long divorced from faith, has come to be regarded as a separate and antagonistic element. And, vice versa, faith is regarded as antagonistic to reason. Many devout souls are striving to hold on to their blind faith, and to silence the protests of their reason against it, while others —a constantly increasing number—awakened to a sense of the absurdities of their professed faith, cast it away entire, and determine to follow reason. They then set about laying down certain principles which seem to them reasonable, and make these their standards in judging every thing, even the Word of God not excepted.

Miracles, say they, are absurd and unreasonable: therefore we cannot accept the miracles of the Bible as true. Prophecy, they regard as merely human judgment forecasting the future, sometimes correctly and sometimes erroneously. The Law of Moses, they esteem merely as the culmination of the human wisdom of that time, gained in the school of past experience. The teachings of the apostles, they regard as the counsel of well-intentioned men, to be heeded only in so far as seems to them reasonable. The doctrine of the atonement, through the vicarious sacrifice of Christ, which the various creeds have taught, they regard as absurd and unreasonable, and therefore reject it. The doctrines of the fall of man, and of the necessity for an atonement, they reject as incompatible with their, to them, more reasonable theory of evolution; and so they proceed through the entire volume of the sacred Scriptures, expunging from it everything for which their untutored and short-sighted reason cannot account. And since the spiritual things therein revealed cannot be understood by those who have not the mind of the Spirit of God, it is manifest that their inability to grasp and reasonably comprehend the deep things of God is an evidence, not of the unreasonableness of divine truth, but of the lack of the power to comprehend its reasonableness. Thus do these blind leaders of the blind arrogantly exalt human reason above the divine wisdom set forth in the Word of God.

Thus these two extremes, *of underrating* and *of overrating human reason*, are seen to be fraught with evil consequences—with the loss of the truth, of the divine favor, and of the blessings which can reach us only through the channels of inspired truth. Let us, therefore, heed well the counsel of the holy Scriptures on these two extremes—"Be ye not as the horse or as the mule which have no understanding, whose mouth must be held in with bit and bridle;" but, "I [Paul] say to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly." "See, then, that ye walk circumspectly, not as fools, but as wise." (Psa. 32:9; Rom. 12:3; Eph. 5:15) The truth of God, when clearly understood, is seen to be in accord with the highest development of human reason; but let us not forget that human reason cannot attain full development except under the divine instruction; and only the meek can receive

such instruction and be truly wise; and it is these wise that the Prophet Daniel said should understand. (Dan. 12:10) Human reasoning which fails to recognize the metes and bounds of divine revelation is earthly, selfish, and eventually devilish, leading to envy, strife, confusion and every evil work. But the wisdom that is from above, that reasons on the basis of a proved divine revelation, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James 3:15-17; Romans 13:10.

CATHOLICS, METHODISTS AND BAPTISTS TOGETHER

New York papers give lengthy accounts of a peculiar blending of three creeds under the roof of the East Avenue Baptist Church of Long Island City. It appears that St. Mary's Roman Catholic Church of that city was recently destroyed by fire; whereupon the pastor and trustees of the Baptist Church tendered them the use of the Baptist Church until such times as they can rebuild or repair their edifice.

The Catholics accepted the invitation, and celebrated mass in the Baptist Church last Sunday (July 31) four times—a temporary altar, erected for the purpose, surmounted by holy candles and crucifix, being used. The altar, candles, etc., were removed in time for the service of the Baptists and Methodists, which followed the 9:30 A. M. mass.

The presence of the Methodists is explained by the fact that the Baptist and Methodist pastors had arranged that, during their vacations, their congregations would unite, and the services be held in the two churches alternately.

No wonder Infidelity laughs at Christianity, and asserts that they are either fools or knaves: fools, if they believe their unreasonable creeds; knaves, if they profess what they do not believe.

Roman Catholicism has written her view of Protestantism in characters not to be mistaken;—with sword, and fagot, and rack in the past, and with threats, curses, anathemas and declarations of eternal torment in modern times.

Baptists and Methodists both have professed to recognize Papacy as the very Man of Sin—Anti-Christ—pictured in the Scriptures; and the *mass* has been seen, by some at least, as the very center of error (See M. DAWN, VOL. III., pages 64, 98-104), the "abomination that maketh desolate."

Not only so, but Baptists have long claimed that in their view *immersion* is essential to a membership in Christ's church, and hence that all not immersed, and not members of the saved church, would be eternally lost.

While, therefore, many will applaud the action of the Baptists as *liberality*, thinking people will see in it *inconsistency* and a denial of all the principles involved in the names Christian and Protestant. It is significant of the coming federation foretold in the Scriptures, as one of the signs of degeneracy of faith of this harvest time of this Gospel age, and frequently pointed out in these columns.

"A PECULIAR PEOPLE"

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Pet. 2:9.

During the Gospel age, which is now drawing to a close, the Lord has been making ready a peculiar people for a very peculiar and very glorious purpose. The purpose is nothing less than that of a joint-reign with Christ for a thousand years, by means of which, not only shall all the families of the earth be blessed, but angels also shall be brought to a righteous judgment and reward, and all things in heaven and in earth will be brought into perfect harmony with and conformity to the divine will, and universal peace and joy and praise shall abound to the glory of God.

This peculiar people is a new and chosen generation. They were first chosen out from among men, "through sanctification of the spirit and belief of the truth." (2 Thess. 2:13) Or, in other words, having believed the message of salvation through Christ the Redeemer, and having gratefully accepted the same, and being earnestly desirous of perfect personal conformity to the divine will, and having therefore humbly submitted themselves entirely to God, they were chosen of God to be his peculiar people.

That which renders this people peculiar as compared with all other people in the world is a very radical change—a change of nature, from the human to the divine. (2 Pet. 1:4) This change of nature has been brought about by the power of the truth, which leads those who are rightly exercised by it to a full consecration of heart and life to the will and service of God, even unto death. This change of nature is, however, only begun in the present life and consists as yet only of a change of mind and a consequent change of character and action in harmony with the new hopes, aims and aspirations generated by the "exceeding great and precious promises." No wonder is it that a people actuated by such hopes and aims should be a peculiar people—a people separate from the world—in the world and yet not of it.

They are indeed a *new "generation"—i. e.*, a new race, of a new and noble nature, distinct and separate from the human race, although as "new creatures" they are as yet only begotten and developing in the embryo state, the full development or birth being due at the resurrection. Wonderful indeed is this truth—"Ye," brethren, "are a chosen generation"—a new order of beings and chosen of God as the heirs of his special favor. And not only so, says the Apostle, but ye are a priesthood, a royal priesthood—a people to be clothed with authority and power to stand between God and fallen humanity to lift humanity up from its degradation and restore it to the divine likeness and favor. Ye are indeed a royal priesthood, whose power and glory will appear in due time to the glory of God and the blessing of all the families of the earth.

But further, says the Apostle, Ye are "a holy nation." In what sense can this people be called a nation? A nation is a body of people united under one government and having common interests and bound by mutual obligations and mutual consent, either expressed or implied, to conserve those interests. Truly such a people, such a nation, are we under Christ Jesus our King, and our interests are indeed one: they are the interests of the truth concerning the establishment of Christ's kingdom in all the earth. Our national policy is aggressive, and contemplates the complete subjection of every other power; but its object, unlike that of all other ambitious powers, is not the glorification of selfishness, but the exaltation of meekness and righteousness and the establishment of universal peace and happiness. Every loyal citizen of this nation is deeply interested in its politics, and is ready to take up the sword for its defense at any moment. However, we remember that the weapons of our warfare are not carnal, but they are mighty, through God, to the pulling down of strongholds. Our sword is "the sword of the spirit, which is the Word of God," and an every-day exercise and drill in its use makes us able soldiers.

Let all the members of this "chosen generation," this "royal priesthood," this "holy nation," this "peculiar people," seek more and more—by vigilance, by faithfulness and by holiness—to separate themselves from the spirit of the world, to submit themselves to the transforming influences of the spirit of God, and to discipline and drill themselves in the use of the sword of the spirit, that so they may "show forth the praises of him who hath called them out of darkness into his marvelous light."

BABES IN CHRIST

This peculiar people the Apostle likens, in the beginning of their life of faith, to babes. Though they may be men of mature years, they are but babes beginning a new life. And the Apostle counsels them, as new-born babes, to earnestly desire and seek for the sincere milk of the Word of God—the simple truths, the foundation doctrines. These are the plain clear statements of the Scriptures—(1) of the original perfection and glory of humanity, created in the image of God—Gen. 1:27, 31; (2) of the fall of Adam and the race represented in him in trial—Gen. 3; 1 Cor. 15:22; (3) of the death penalty—Gen. 2:17; 3:19; Rom. 6:23; (4) of the redemption of Adam, and therefore also of the race represented in him, by the payment of an equivalent price—the sacrifice of "the man Christ Jesus who gave himself a ransom for all—1 Cor. 15:22; 1 Tim. 2:6; (5) of the actual deliverance of the redeemed race in God's due time and order.—Acts 3:19-21.

Those who in simple faith accept these truths and who, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, endeavor to live worthy of this salvation, esteeming it as only a reasonable service to devote themselves thenceforth to the service of God, are accepted of him as sons and heirs—as spiritual sons. And precious indeed

are these little ones in the Lord's sight. It was with reference to such that the Lord said to Peter, "Feed my lambs;" and again that he gave warning to false teachers, saying, "Whoever shall ensnare one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck and that he were sunk in the depth of sea." (John 21:15; Matt. 18:6) And again, under the figure of a tender shepherd caring for a weak and straying lamb, he shows his tender solicitude for these babes of the family, saying, "It is not the will of your Father which is in heaven, that one of these little ones should perish."—Matt. 18:14.

But while the babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them, and are dearly beloved of the Lord, and while their meek and teachable spirit is commended to all (Matt. 18:4), it is not the will of God that they should always remain babes. The very object of his commending to them the milk of the Word is that they may *grow thereby* out of this infantile state, up to the maturity of spiritual life—"that we be no more children tossed to and fro and carried about with every wind of doctrine." (Eph. 4:14) There should come a time in the experience of every healthy growing child of God, when he should be able to leave the principles of the doctrine of Christ—the foundation doctrines—having them firmly established and settled in his mind, and therefore not needing to dig them up and lay them over again—and go on growing in grace and in the knowledge of the truth unto perfection.—Heb. 6:1.

The Apostle Paul reproved some of his day because they did not thus grow, saying, "For when for the time [spent] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat: for every one that useth milk [only] is unskilful in the word of righteousness, for he is a babe." (Heb. 5:12, 13) We are not to live continually on the milk diet, "but by every word that proceedeth out of the mouth of God." (Matt. 4:4) Some of these words are the simple truths above noted—the milk; and others are deeper truths, the strong meat for those who, nourished by the pure milk, had grown and had developed considerable firmness and strength of Christian character. This "solid food," says the Apostle (Heb. 5:14), is for adults—for those possessing faculties habitually exercised in the discrimination of both good and evil. He also warned them of the dreadful result to them if they should fall away. —Heb. 6:4-6.

If the babes in Christ are fed on adulterated milk—a confused mixture of truth and error concerning the above mentioned foundation doctrines—the result will be that they will sicken and die, unless the unwholesome diet is speedily removed and the sincere, pure milk is sought after and used. As a general thing there is not sufficient care on the part of the babes in Christ about seeking the *pure* milk of the Word; and many of the adults are too careless about setting the impure milk before them. Let those who are truly the Lord's little ones bear in mind the Apostle's counsel to desire and seek after only the *pure milk* of the Word and to resolutely discard all else. Any theological views which will not rest squarely upon the above named foundation doctrines, so plainly enunciated in the Scriptures, but which attempt to pervert and to shift and to make them void, do not constitute the pure diet for the Lord's children. Let them cautiously beware of all such adulterations, and feed only upon the *pure* milk, and by and by upon the more solid food—that is food indeed to those who have their faculties exercised—and thus grow up to maturity, to a full development of Christian character and faith.

THE SPIRITUAL HOUSE

The Apostle then shows (1 Pet. 2:4-8) that such consecrated and faithful children of God have the privilege of becoming members of a grand spiritual house, of which Christ Jesus is the head. The shape of the building to which reference is made, evidently, is that of a pyramid, and was probably suggested to his mind by the words of the Prophet Isaiah (28:16) to which he refers, saying, "Behold, I lay in Zion a chief corner stone, elect, precious; . . . . the same is made the head of the corner, and a stone of stumbling and a rock of offence, even to them which stumble at the Word, being disobedient, whereunto also they were appointed."

The chief corner stone in a pyramid is the top stone, which is also the model after which the whole building is being fashioned. The Prophet Zechariah (4:7) calls it the head-stone, and Isaiah (28:16) calls it a foundation-stone. At first thought these figures seem incongruous, but they are not really so when we consider that this building is not an earthly, but a heavenly building, having a heavenly foundation, and that it is held together, not by earthly, but by heavenly attraction. And it is in accordance with this thought that we are invited to come unto Christ, the chief corner stone, to be built up under him and to be fashioned for our places as living stones in this building, in accordance with the lines and angles seen in him who is the model.

The great work of preparing these living stones for their places in this building of God is still in progress, although it is almost completed. This is the painful part of the work to every one of the stones. The blows of the hammer and the chisel—the hard discipline of experience—are not desirable except for the effects—the peaceable fruits of righteousness. And if we would have the results, we must patiently submit to the painful processes, and see to it that no cross-grained wilfulness on our part shall interfere with the work; for such interference would sooner or later be the occasion for abandoning us, and the builder would substitute another stone more pliable and easily worked; for the time is short, and what is to be done must be done quickly.

The Prophet further showed that the foundation stone of this great building would be a stone of stumbling and a rock of offence to many until the time of its exaltation. Those who will stumble over it, says the Apostle, are not those faithful and loyal to the Word of God, but those who stumble at the Word, being disobedient, and who will not accept its plain and simple teaching relative to the great foundation of our faith—Christ Jesus, who gave his life a ransom for many. (Matt. 20:28) And this class, he assures us, were appointed to stumble—that it does not happen so, but that God designed that they should stumble, because they are unworthy to stand, being disobedient.

God lays great stress upon loyal and loving *obedience* on the part of all his children. It was only a little matter of disobedience that cost Adam and his posterity so dearly; and that will bring similar results to all those who, having once escaped the condemnation of death through faith in Christ the Redeemer, thereafter refuse to stand before God in the robe of his righteousness, but prefer to appear in their own. All such were appointed to stumble; but blessed are the meek, for they shall stand. "The Lord knoweth them that are his," saith the Scripture.

PAUL BEFORE AGRIPPA

III. QUARTER, LESSON IX., AUG. 27, ACTS 26:19-32.

Golden Text—"Christ, the power of God, and the wisdom of God."—1 Cor. 1:24.

For two years Paul remained a prisoner in Cæsarea, during which time Porcius Festus was appointed in the place of Felix, as governor of Judea. As a judge, he evidently desired to do right, and also to conciliate the people and maintain peace.

As soon as Festus was installed in office, he was besieged by leading Jews, to send Paul to Jerusalem for trial, their intention being to murder him on the way. (Acts 25:1-3) But Festus preferred to have the man tried before him, and told them they might come down to Cæsarea and prefer their charges against him. This they did, but their false accusations were all refuted by Paul, who was permitted to answer for himself. Then Festus, anxious to conciliate the Jews, answered Paul, and proposed that, since the accusations pertained principally to the Jewish religion, he go up to Jerusalem to be tried. But Paul was on his guard, and having in his hand, as a Roman citizen, the power of averting the danger of the governor's compliance with the desire of the Jews, viz., the right of appeal to Cæsar, he refused to be tried at Jerusalem, saying, "I stand at Cæsar's judgment-seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest: for if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar." (Acts 25:4-11) The case was therefore postponed for a hearing at Cæsar's judgment-seat, and Paul was to be sent to Rome under military protection.—Acts, 25:12; 27:1.

Before the prisoner had been dispatched to Rome, Herod Agrippa, king of the country east of the upper Jordan, came to pay his respects to the new governor of Judea, and on hearing from him of the peculiar case of the Christian

prisoner, against whom the Jews were so incensed, but against whom Festus was unable to formulate any charge to present before the court of Cæsar, Agrippa consented to have Paul brought before him, that they might determine what charges to make against him.—Acts 25:25-27.

Accordingly, at a set time, Paul was permitted to speak for himself before the assembled royalty. (Acts 26:1-29) With the respect and decorum due to the civil powers, Paul began his address; but he seemed to forget that his life trembled in the balance, while he used the opportunity to preach Christ. The address was full of logic, eloquence and pathos. He recounted the circumstances of his conversion, declared his zeal for the cause of Christ, showed this to be the cause of the opposition from the Jews, and attributed his protection thus far, and his liberty to preach the gospel in Cæsarea for the past two years, to divine interposition and providence. So mightily did he show forth the truth and with such vehement eloquence, that with a loud voice Festus cried out, "Paul, thou art beside thyself: much learning doth make thee mad."—Verse 24.

The Apostle's reply was a clinching exhortation which almost persuaded even Agrippa to become a Christian; but how hardly the rich enter into the kingdom! During the two years in Cæsarea Paul had witnessed to both small and great, but as usual with more effect among the small—the poor and middle classes.

His preaching was from the text book of the prophets, and was shown to be in harmony with all their teaching, so that those who truly believed the prophets must of necessity accept the fulfilment of their predictions in Christ. The force of this truth is seen in Agrippa's reply to his searching question—"King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian"—for to believe the prophets is to believe in Christianity. The Lord's prophecy and promise of Matt. 10:18-20 was strikingly fulfilled to Paul.

As we read this account, the burning eloquence of this Christian orator seems almost to fall on our ears, and we seem to see the light of a countenance radiant with heavenly enthusiasm as the Apostle exclaims, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."—Verse 29.

The conclusion of the examination was that no true charges could be made against the Apostle; and had he not appealed to Cæsar he might have been immediately released. But nevertheless it was well that he had appealed to Cæsar; for had he been released, he would again have been at the mercy of the Jews. During the two years of his detention in Cæsarea he had enjoyed the greatest liberty to preach the gospel, all the while under the protection of the government as an imperial prisoner. And now he was to be conveyed under the same protection to Rome, to enjoy similar privileges for the truth. Thus all things worked for good in the furtherance of the gospel of the Kingdom. God is able to overrule everything to his praise.

PAUL SHIPWRECKED

III. QUARTER, LESSON X., SEPT. 3, ACTS 27:30-44.

Golden Text—"God is our refuge and strength, a very present help in trouble."—Psa. 46:1.

This chapter finds Paul under a military guard, in company with other prisoners, on his way to Rome to appear before Cæsar's judgment-seat. The journey which can now be accomplished in a few days with improved steam navigation, then required as many weeks—sails and oars being the only propelling powers. In this case, the journey was an eventful one, and one of special blessing to all on the ship, because one of the Lord's elect was on board, and God was with him, making every circumstance of his consecrated life a blessing.

The strange prisoner, against whom no real charges could be made out (Acts 25:27; 26:31, 32), found favor in the eyes of the captain of the guard, and by his permission enjoyed special liberties which he used for the comfort and cheer of the believers at Sidon. (Verse 3) When a great storm overwhelmed the vessel, threatening shipwreck and death to all on board, this calamity was made the special occasion of a gracious message for all from God, through, and on account of, his faithful Apostle. The angel of God stood by him, saying, "Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee." That is, on his account, all the passengers and crew should escape with their lives from the wreck.—Verses 23, 24, 34, 44.

The lesson which we are warranted in gathering from this circumstance is a very comforting one; viz., that God is not unwilling to let some droppings of his favor fall upon those associated with his saints—not because they know him or seek his favor, but because he so loved the world that he not only gave his Son to redeem them, but he thus sends to them his living witnesses to bear testimony of his love and grace and to call them to repentance, that they may place themselves in a proper attitude to receive his favor. This remarkable interposition on behalf of Paul and his fellow-passengers was an impressive lesson never to be forgotten—a testimony to the power and love of God.

In view of God's willingness, thus manifested, to show favor to those associated with his people, even though they know him not, it is plainly our privilege to request such favor toward our dear ones who are yet aliens to the commonwealth of Israel, and even enemies. But in so doing, let us not forget that severe chastenings of such are often, necessarily, the only marks of favor which divine wisdom can bestow for the good of the wandering and erring. And for these we should therefore be thankful, and not repine against the kind providence which discerns such necessity. While the heavy strokes of discipline fall upon the erring for their correction, God's children, through whose interposition they are thus specially brought under divine supervision, must endeavor to take God's standpoint in viewing the necessities of the case, and thankfully say, Amen! to all his wise, though often severe measures.

Sometimes, as in the instance of this lesson, the favor shown to the unconverted associates of the saints is a *more manifest* favor, but in either case, like Paul, we should co-operate with God to the end of enforcing and emphasizing the lesson.

VERSES 30, 31 show that Paul understood the promise of God revealed in the vision (verse 24) to be of necessity subject to certain conditions—viz., that the deliverance would not be forced upon them, nor would it be granted to them without their co-operation. The promise presupposed both the desire and the effort of all to obtain deliverance, which desire and effort would, by divine interposition, be rewarded with success. But when the effort of the crew, which had assumed the responsibility of bringing the vessel into port, was directed to a mean and selfish purpose which ignored their responsibility and sought only to save themselves and leave the rest to their fate, Paul understood that God would be a party to no such selfish course, and he therefore told the soldiers that, notwithstanding the revelation of the vision, they would perish unless these pursued the proper course of sticking to the ship and making use of the means for averting the impending disaster. This teaching of the Apostle is quite contrary to the ideas of some Christians today who excuse themselves from active co-operation with God, idly expecting him to work miracles on their behalf. But such is not God's purpose; and the apostles taught quite to the contrary.

The soldiers took immediate measures to frustrate the selfish scheme of the shipmen by cutting the ropes and letting the life-boat drift away, that so the crew would be obliged to use their efforts for the salvation of all; and in the use of their utmost means and efforts God saved all. Doubtless the impression made upon the minds of all was a deep one, which will be remembered when, in the times of restitution, they are brought to a clearer knowledge of Jesus Christ whom Paul preached unto them.—Acts. 3:19-21.

VERSES 33-36 bring into marked contrast the comforting faith of the children of God and the disquiet and unrest of those who lack that faith. Yet the steady faith of the Christian in the midst of trials is an inspiration, as well as a testimony, to those of the world about them. All the frightened and weary passengers and crew took courage from Paul's words and example, and were strengthened. "Ye are the light of the world," said the Master, "let your light shine." The poor world has its heavy load of sorrow. Give them all they will take of your comfort and cheer.

VERSE 42 again reminds us of the contrast between ignoble selfishness and benevolent love. The soldiers were plotting to kill their prisoners, Paul included, lest they might escape, and they, according to Roman law, might have to forfeit their own. From this plot, also, Paul and those with him were saved, through the favor of the centurion, and all, by the blessing of God upon their efforts, reached the shore in safety.

In considering this lesson we are forcibly reminded of the Apostle's advice to Timothy (1 Tim. 4:16)—"Take heed unto thyself [unto thy walk and conversation before men], and

unto the doctrine [—Declare it and defend it on every proper occasion]; for in doing this thou shalt save both thyself and them that hear thee [from sinking into error and sin and reaping its bitter consequences]."

PAUL AT ROME

III. QUARTER, LESSON XI., SEPT 10, ACTS 28:20-31.

Golden Text—"I am not ashamed of the gospel of Christ."—Rom. 1:16.

The apparent misfortune which cast the shipwrecked crew upon the little island of Melita became another occasion to the Apostle for bearing effective witness for Christ, and both Paul and all that were with him, and the simple islanders, also, were blessed. (Acts 28:1-10) Departing thence, other Christians were met, encouraged and blessed—at Puteoli, and possibly at Syracuse and Rhegium; and, nearing Rome, the welcome faces of brethren who had come to meet him were seen at Appii Forum; and Paul thanked God, and took courage.—Verse 15.

The Apostle's first step, after his arrival and settlement in Rome, with the large measure of freedom he enjoyed by the favor of the Roman authorities, was to call together the chief of the Jews in Rome, desiring as heretofore to present the gospel "to the Jews first, and afterward to the Gentiles."

In verse 20 we mark the wisdom manifested in his manner of presenting the subject, declaring and showing that for the hope of Israel he was bearing those chains. And what was the hope of Israel? It was in the promise of a Messiah and the establishment of his kingdom—the very thing that Paul was continually preaching, showing that the promise of his coming had been fulfilled, and that his kingdom would just as surely be established. At the first interview he merely prepared them for a subsequent opportunity to hear the gospel, wisely awakening in them a desire to hear more of his doctrine. Then, at the appointed time, he was ready with all his strong arguments, and spent the day from morning till evening preaching Jesus unto them from the text books of the Law and the Prophets.—Verse 23.

It is very noticeable that, though Paul was careful to present the subject in a manner least calculated to stir up Jewish prejudices, his caution did not keep back the truth. He gave it to them in due time and order, but with all its native force, and let it do its separating work, as it always does. His reasoning was close, Scriptural and cumulative in its power. He reached conclusions, and placed the issue fairly before his hearers; and when they cavilled and rejected the truth he boldly applied to them the rebuke of the Prophet Isaiah (verses 24-27), a rebuke which the Lord so frequently applied to Jews. He then declared his subsequent purpose to be, to turn to the Gentiles, who should enjoy the privilege of which they had judged themselves unworthy. (Verse 28) The rebuke of the Prophet was much more weighty to them than any words of his own would have been; for the Jews had not learned to recognize the inspiration of the apostles. From this suggestion we may all learn the wisdom of using the words of inspiration in preference to our own.

Paul's two years in Rome, awaiting the due processes of the law—the arrival of witnesses from Jerusalem, the formulating of charges, etc.,—were years of special advantage to the work of the Lord. Here Paul was for the time safe from his enemies, the Jews, and free, under the protection of his lenient and favorably disposed captors, to preach the gospel to all who would hear both Jews and Gentiles.

The opportunity was faithfully used. Here he preached the gospel of the Kingdom, and taught the doctrines of Christ with all confidence and freedom; from here he wrote and sent letters to distant churches; and he prayed for them (Eph. 1:16; 3:14; Phil. 1:4, 9), and sent messengers and helpers to them. (Eph. 6:21; Phil. 2:19, 25) The epistles to the Ephesians, Colossians, Philippians and to Philemon were all written from Rome.

We have no definite account of the Apostle's course after his liberation from captivity in Rome, except what may be gleaned from his epistles. The meagre references of history indicate that he afterward went to Spain, and again to Greece and Asia Minor; and that it was a second imprisonment at Rome that terminated in his execution. All evidences concur that he was a wonderful soldier of the cross. He was faithful to the truth and to the work of the Lord to the end of his course, and left a shining record for our study and imitation.

"CHRIST IN YOU, THE HOPE OF GLORY"

[Reprinted in issue of October 1, 1903, which please see.]

SOMETIME WE'LL UNDERSTAND

Perhaps 'twill be in coming years,
It may be in the better land,
We'll read the meaning of our tears,
And thus, sometime, we'll understand.

We'll catch the broken threads again,
And finish what we here began;
Heav'n will the mysteries explain,
And then, ah! then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
Ah, yes! sometime, we'll understand.

Why what we longed for most of all,
Eludes so oft our eager hand;
Why hopes are crushed and castles fall—
Anon, sometime, we'll understand.

God knows the way, he holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, beyond, we'll understand.

Then trust in God, thro' all thy days,
Fear not, for he doth hold thy hand;
Tho' dark thy way, still sing and praise;
Sometime, sometime we'll understand. —*Sel.*

VOL. XIV ALLEGHENY, PA., SEPTEMBER 1 AND 15, 1893 NOS. 17 and 18

"THE CHURCH OF THE LIVING GOD"

"As the body is *one*, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one spirit are we all baptized into *one body*." . . . "There is one body, and one spirit; even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all." . . . "After the way which they [many] call heresy, so worship I the God of my fathers." . . . "Am I become your enemy, because I tell you the truth?" If so, then, "I have become a fool for Christ's sake."—1 Cor. 12:22, 13; Eph. 4:4-6; Acts 24: 14; Gal. 4:16; 1 Cor. 4:10.

That during the Gospel age God has been *selecting* a church is admitted by all Christians except Universalists; and that all thus selected constitute the one church, and that a membership in that one church can be secured only during the present life—during the Gospel age—are also generally admitted to be the teachings of the Bible.

And many will admit, also, that our present union with Christ's body, the church, though precious, is but a *probationary* membership, which will only be confirmed and made everlasting by introduction into full membership in the church triumphant, at the close of this probationary period of the present life.—John 15:5, 6; Phil. 3:12-16.

But, while we and other Christians agree that the church triumphant is to be *one* church and not many churches, there are parts and bearings of the subject regarding which we are not agreed.

We hold that the conditions of the present trial, of all accepted as probationary members of the heavenly church, are more severe and exacting, and that the selection is consequently much smaller, than Christian people generally sup-

pose; that only a "little flock" is now being selected. (Luke 12:32) Many suppose that the object of our God in calling the church and promising her high exaltation was merely to save them from everlasting torment. We claim, and find and produce abundant Scripture proof of it, that God's object in this selection, training, discipline and final exaltation of the church, is for the ultimate purpose of *blessing* through them all his fallen, sin-stricken creatures (human and angelic), by granting to all a full, perfect judgment or trial under most favorable conditions, of which *perfect* knowledge and sufficient help will be the chief elements of favor. Thus seen, the church is being selected for the great work, to be accomplished during the Millennial age, of restoring "*whosoever will*" of the fallen ones back to their former estates, and of consigning the *wilfully* unholy to the second death—everlasting punishment—everlasting destruction. See TOWER for Oct. 15th, '92, for the nature and methods of God's elections, and Feb., '93 for an examination of all Scripture texts bearing on the subject of future punishment.

Nor can it be denied that this Scriptural view is much more elevating than the common, selfish view which originated in the great Papal apostasy. Those called out by the hope of sharing in God's plan for doing good to others—blessing "all the families of the earth"—are sure to be few, and spiritually above the masses, who are moved only by a selfish hope of escaping torment.

We also differ from most Christians in that we regard the church in its present condition as merely in a probationary state. And we further claim that there is only one church now, even as there will be but one church in glory; that our Lord and the apostles never recognized any but one church on earth; that so far from establishing many, or recognizing many, they denounced all efforts to separate into different parties and under different names, as *schismatic, sectarian,* and contrary to God's will; as injurious, and as an evidence of carnality in all who consented to or aided such divisions of the probationary church.

Paul's able and pointed reasoning upon this subject is partially obscured by the common translation, yet even in it, when attention is called to it, the trend of the Apostle's reasoning is clearly discerned; much more so in that valuable and generally very faithful translation, the *Emphasic Diaglott.* He exhorts that those teachers who favor divisions in the flock of Christ be "watched," and turned away from; because they are not following the Lord's will, but their own. And he adds, "By kind and complimentary words they mislead the unsuspicious." (Rom 16:17) He reproved the Corinthian church because of a tendency toward sectarianism among them. (1 Cor. 1:10—13; 3:3-6) They were dividing into Paulites, Apollosites and Peterites, while a few rightly clung to the name Christian.

Each of these teachers had his peculiarities of manner in teaching, which caused some to esteem one, and others another, most highly. But they all had the one gospel—the one Lord, the one faith and the one baptism. The spirit of favoritism, which led to factions and divisions, and to the exaltation of sectarian or party names, or to the name of an individual teacher, to be the *standard* around which to rally, the Apostle declared was an evidence of carnality—proof of a worldly spirit.

While the taking of different names was wrong, it was an evidence of a deeper wrong—of a selfish, party spirit. It was an evidence that those Corinthians who took the party names had never appreciated the oneness of the body of Christ; that they did not really appreciate that Christ is the only head, leader and standard; and that his is the only name by which his followers should recognize themselves and each other. Where scoffers apply a name in derision, it is not the fault of the faithful; but the true, loyal soldiers of the cross should never own or recognize such a name. Instances of names so originating are "Methodist" and "Baptist," both of which were given in derision, but were afterwards adopted as party names, representing sects, factions or divisions in the body of Christ. All true teachers are not only sent by Christ, but receive their instructions from him; and any man who attempts to put his own or any other name upon all or any portion of the church is an opponent, an adversary to the true and only Lord and Head of the church. He is a misleader and an evildoer, no matter what his claims or motives may be.

The Apostle, upbraiding the Corinthians, and seeking to show them their error in owning any other teacher, besides Christ, to be their head and standard and leader, asks, "Has Christ been divided?" Are there several seeds of Abraham now, each an heir of a promise? Is this the reason you countenance divisions into different parties? Or, is it because one of these leaders—Paul, Apollos or Peter—has specially favored you and put you under obligation to him, that you requite him by calling yourselves his servants and followers, bearing his name? Was Paul crucified for you? or were you baptized in his name?

Nay, nay, dearly beloved; one, and only one, deserves all the honor of the church, both now and forever, and that one is her true Lord and Master; and his name only should she own in any manner. He leads, he teaches, he feeds; and the various human agents used by him, as channels for his blessings to his espoused, should neither take his place in her heart nor share his honor before the world. We may, however, and should, honor his servants "for their works sake," and count those who serve well as worthy of double honor; but we must always "hold the Head," and render him supreme reverence and obedience. (1 Thess. 5:13; 1 Tim. 5:17; Col. 2:19) Our esteem for others should be "in the Lord."

For a long time, in fact until very recently, Christians recognized this true principle, that there is but one body or church on earth, even as there will be but one in glory. And, following this idea, each sect claimed to be *that one,* the only true church, and persecuted others. But by and by each began to see in the other certain good features of doctrine and practice, and gradually their ideas changed, until to-day they claim boldly, and in opposition to the word of our Lord and of the apostles, that sects are a decided advantage; that the human mind is so constituted that a common faith, which Paul urges upon the church, is an impossibility; and that the various sects of today with their contradictory diversities of faith are necessary accommodations to human prejudices and imbecility.

Yet, still clinging to the idea that somehow there should be but one church, they are anxious to reunite all the larger sects so as to *make* (nominally) one church, while each sect therein may retain its own special features of faith or disbelief as at present. All in such a union (of which the Evangelical Alliance is a beginning) merely agree to disagree, to live and let live, and to recognize each other, in this general way, because of an increased influence, power and protection which the association will bring to each, and because it would detract from the influence of other sects not so associated, and thus hinder independence of thought. This would serve to fix and establish an "orthodox" boundary line, inside of which there would be bounds to individual liberty, and yet a measure of freedom—a permission to choose a preference among the forms and doctrines of these associated sects, and still permit them to be recognized as "orthodox."

This is, in fact, the case now, among the so-called "liberal minds" of all denominations; and it is being urged that an organization of this sort, already founded in the Evangelical Alliance, be fully consummated, and that an attempt be made to have such a *composite* church in some degree recognized by the government. The latest effort in this direction is "The Brotherhood of Christian Unity," of which we had something to say in our issue of Dec. 1, '92.

But, even when fully consummated, this could be no more than a union in *name,* with the same divisions and differences in fact—one church nominally, but many sects really.

The first danger against which the Apostle warned the church was sectarianism; and he was evidently heeded at the time at least, for no great sects of Paulites or Apollosites developed. But, as usual, the great enemy, thwarted in one direction, moved to the opposite extreme, and attempted to insist upon a oneness very different from what our Lord or the apostles ever taught. This attempt was to have every recognized member of the church think exactly alike, on every minutia of Christian doctrine. This attempt finally developed into Papacy, where every matter of doctrine was decided by the popes and councils; and every man who desired to be considered a church member was obliged to accept such decisions fully, and to profess that such decisions were *his* belief, *his* faith; whereas they were not his in any sense but that of adoption. They were generally either blindly received or hypocritically professed with mental reservations.

This was not at all the oneness urged by Paul. He urged a oneness of heart and mind, and not a thoughtless, heartless or hypocritical profession. He urged a oneness such as naturally results from the proper exercise of the liberty which we have in Christ—to search and believe the Scriptures, and to grow in grace and in knowledge, every man being thus fully persuaded in his own mind, and firmly rooted and grounded in the one faith as set forth in the Scriptures. The oneness of faith which Paul urged was not that elaborate faith which touches and embraces all subjects, heavenly and earthly, divine and human, revealed and unrevealed. Quite the con-

trary: Paul's letters, weighty with logical reasoning, do not even mention the subjects upon which sectarians do most insist, and which are by them generally made *tests* of fellowship.

Paul said nothing about an everlasting torture of sinners; he said nothing whatever about a mysterious trinity, in which three Gods are incomprehensibly *one* God and at the same time *three* Gods; he said not a word about man being of a nature such as *could not die* but *must live* everlastingly, in a place of either pleasure or woe; he said nothing, either, about the present life ending all trial for all classes; and he entered into no entangling discussion about the bread and wine used in commemoration of the Lord's death—as to transubstantiation or consubstantiation; yet it can easily be discerned that he was not in harmony with any of these errors.

Notice particularly, however, that without so much as *mentioning* a single one of these sectarian tests of fellowship, Paul declares: "I have not shunned to declare unto you *the whole counsel of God.*" (Acts 20:27) From this it is very evident that *none* of these points, which are today regarded as the very essence and substance of Christian doctrine and as the proper tests of faith, are the *one faith*, or in any sense or degree parts of "the faith once delivered unto the saints."—Jude 3.

The one faith, which all should hold, was a very simple one; one so simple that all, the learned and the unlearned alike, could grasp it and comprehend it, and be *"fully persuaded* in their own minds" concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity, and by the learned with hypocritical mental reservations; but it was so simple, and clear, and reasonable, that any and every honest follower of Christ could be *fully persuaded in his own mind* concerning it.

What was this *one* faith? The basis of it is stated by Paul, thus: "I delivered unto you *first* of all, that which I also received [first of all—as a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built], how that *Christ died for our sins*, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures." (1 Cor. 15:3, 4) "There is *one God* and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5, 6.

This, in a word, confesses sin and utter helplessness; it acknowledges God's loving plan for our redemption; it owns that our Lord's death was our ransom price; and that forgiveness (justification), and reconciliation to God, and the restitution of believers, come as a result of *faith* in this Redeemer, when in due time it is made known to each and all.

These brief statements contain the whole gospel, in the same sense that an acorn contains an oak tree. Without this gospel kernel, the true gospel can never be possessed; hence *this must be insisted on* as a test of Christian fellowship. This must be received, else the gospel is not received. When it is received, the gospel is received. Then a work of growth begins—a development of *this* gospel. It may vary in rapidity of growth according to temperament and surroundings; it can develop into a twig, a sapling, a sturdy oak successively, but the nature of the seed will appertain to it in every stage of its development. So is faith—the true faith: it must begin with the *one kind of seed-faith* in all, no matter what stage of development each may attain. This *one* gospel acknowledges man's fall and sinfulness, and God's mercy and love manifested through Christ's great work of redemption, forgiveness and final restoration of all the willing and obedient, but of no others. All theories, and they are many, which omit any of these items are spurious.

Some deny God's love in the matter, and claim that all the love was Christ's, and that he *interposed* and thwarted the Father's original plan; but those of the one faith are guided by our Lord's own testimony, that God so loved the world that he devised the plan as it is being carried forward, and sent his only begotten Son to do what he has done and is yet to do for the world. (John 3:16, 17) Others deny that any *redemption* was accomplished by the death of our Lord Jesus, deny that his life was substituted as a corresponding price or *"ransom* for all," and claim that the Father does *all* by simply *pardoning* the sinners. But again the *one* faith is clearly pointed out by the words of Paul—"There is one *mediator* between God and men, the man Christ Jesus who gave himself a *ransom* [corresponding price] for all."

When received into honest hearts, this simple gospel, the true gospel, will gradually open up and spread its roots of reason and its branches of hope in every direction, feeding upon the promises of God, building itself up as he designed, and grasping, as it progresses, the "one baptism" (See TOWER, June 15, '93) and every other feature of the gospel in its fulness.

Note the difference between this, God's test, on the simple first principles of the gospel, and the wrong course of men who attempt to enforce upon all an entire system of faith (and that when they are the merest babes in Christ), so fettering them, then, that their growth is hindered. To ask babes in Christ to assent to thirty or forty articles of faith arranged by fellow-men, and to agree to take those as the infallible truth, and to promise never to believe either more or less than they contain, is like selecting in an orchard one gnarled and crooked tree, as a *standard*, and requiring all the other trees to be padded out to make them look as thick and as gnarled as the sample, and to be bound with iron bands that they might never grow larger or straighter.

This true gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be, and always, and equally, the faith of the most developed sons of God. *This* one faith (and not the endless ramifications and details of faith which lead out from it) Paul placed as a standard or test of all claiming the name Christian. All the consecrated who agreed on this one standard, or foundation truth, Paul counted as in and of the one church. While each member was to grow in grace, knowledge and love, there would always be harmony and oneness in the faith and fellowship of the church, if all growth were kept in line and harmony with his foundation truth.

Here was a perfect basis of union, which allowed for all the various stages of individual *development in the truth*, and which most effectually guarded against errors. For if this simple creed were today made the standard by which all doctrines should be tested, it would speedily lead to the discarding of every error and to the true union of the church in the "one Lord, one faith and one baptism."

The endeavor to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the "gospel," the "one faith," which Paul and the other apostles set forth, was lost—buried under the mass of uninspired decrees of popes and councils. The *union* of the early church, based upon the simple gospel and *bound only by love*, gave place to the bondage of the church of Rome—a slavery of God's children, from the degradation of which multitudes are still weak and suffering.

The Reformation movement of the sixteenth century came as an effort to regain liberty of conscience; but, deluded by the idea of an *elaborate creed*, insisted upon for so many centuries, the reformers and their followers formed other systems of bondage very similar to that of Papacy, though slight modifications gave liberty to fuller ideas on some subjects. And so it has been ever since: each new reform movement has made the failure of attempting to make a creed just large enough for its prime movers.

A "CHURCH TRUST" UNDESIRABLE

But while division in the church of Christ are very wrong, and very contrary to the will and word of our Lord, they are better far than a *union* in bondage under Papacy's system, creed, etc., Instead, therefore, of attempting to get all the sects to combine in a sort of "church trust," an image or likeness of the Papal system of oneness (though on a higher plane), to regulate and restrict further investigation and further growth, we need to do the very opposite—to abolish all sects and all elaborate creeds and confessions of faith. Instead of being further bound (by such a church trust union—or wheel within a wheel, double imprisonment), all bondage should be set aside, except the simple tests first imposed in the one faith once delivered to the saints; and all party sectarian names should be repudiated, and the name of Christ should be the only name borne by his church.

Such a breaking down of sectarian fences would leave the true children of God willing to accept the original and simple test—"all one in Christ Jesus;" and this is what is needed. It would destroy sectarian pride, which so often counterfeits true Christian zeal and love, but it would tend to develop the truth, and thereby to develop the real zeal for the truth which our Lord desires in his followers. The term Church of Christ would no longer mean to any "our denomination," but, when they would sing,

"I love thy church, O God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand,"

they would think, instead, of the one, true and only church.

Under such conditions, recognizing the true and only test, as above quoted from Paul, those who formerly championed opposite sides of the various questions of doctrine would join heads and hearts in carefully weighing the various statements of the Scriptures; and, truly seeking the divine plan, they would ere long, as promised, be guided into all truth.

They would join hearts and hands as *Christians*, and while their heads might not at once agree on certain points, it would be only a question of a short time; for the unbiased study of God's plan, with no sectarian theory and organization to uphold, would bring the heads of all into union and general harmony, even though, as at first, the growth of faith-roots and faith-branches might vary. All would believe the "*same things*," even if some could see and believe more elaborately than others.—Phil. 3:15, 16.

This freedom, and yet harmony and union, which is the result of a full acceptance of God's will and Word, will not be attained in the present age except by the few, the "overcomers." Others, the Scriptures show, will continue in sectarian bondage, and even increase their bondage-union by a church trust or "confederacy" (Isa. 8:12), until, in the close of this time of trouble, all this is corrected by the fall of sectarian systems as well as of present political governments. —Dan. 12:1; Rev. 18:2-5.

In the next age, during the *world's* trial, such great deceiving systems will not be permitted; but now they are permitted in order to the testing and manifesting of the "overcomers."

Let the dear saints who now walk the narrow way, and whose names are "written in heaven" as probationary members of the one, true church of Christ, patiently persevere in worshiping God after the manner which others term "heresy" —closely studying and believing all that is written in the inspired Word, however it may conflict with human creeds and the opinions of so-called great theologians. Be simple enough to take God at his Word, however church monopolies or trusts may seek, either willingly or unintentionally, to wrest it to their own advantage. Flee all so-called unions, which are merely bondages. What is needed is *fewer* of such unions, not more. Each individual needs to feel and exercise the same liberty on doctrine that each sect now claims. From this standpoint the bondage-union of the church under Papacy was the worst and most complete enslavement of the individual Christian; and the full breaking up of all sectarianism, so that no two persons will be *bound* to hold one faith (except on first-principles) is the most desirable condition. The breaking of Papacy into a hundred sects, each free from the other, was a good work, tending to the realization of the liberty wherewith Christ makes free. Though at first regarded as a calamity, it soon came to be known as the Reformation. And now the breaking up of these numerous sects, so that *each individual will be free*, is essential to a fuller growth in grace, knowledge and love than is at present possible. This breaking up of sectarianism, now regarded as a calamity, will by and by be recognized as truly the greatest of all religious reformations. The signs of the times indicate that such a reformation is impending, and the Scriptures declare it. A little more light, a little more knowledge, and these sectarian shackles upon the individual conscience will fall. Then whatever union shall exist will be upon right principles—a union of hearts and principles and not merely a heterogeneous confederacy. Recognizing each other's personal liberties, each disciple of Christ will be bound to the other by his love of the Lord and of his Word alone; and others will be separated.

Sectarianism has wofully distorted that beautiful figure of Christian union given by our Lord, recorded in John 15:1-6. To fit it to sectarianism, and to make their error in this appear to be supported by God's Word, it is claimed that the "vine" is the whole church, and that the various denominations of "Christendom" are the *branches*. But that the Lord's words will bear no such construction must be evident to any one who will give the passage candid consideration. The branches are the *individuals*, and "any branch" is defined by our Lord's own words to be "any man." Let this, our Lord's illustration of the proper union of all the branches in *one vine*, connected and nourished by the same sap, from the same roots, teach us of true union and personal freedom in the body of Christ.

* * *

Suppose that the salaries and "livings" of all ministers, bishops, priests, etc., were cut off, all churches, chapels and cathedrals destroyed, all theological seminaries broken up, and their professors turned to other pursuits, all religious guilds and societies disbanded, including all sectarian organizations—what would be the effect?

Who can doubt that it would be a real blessing under the disguise of a great and terrible catastrophe? The effect would be to bring *true* Christians together as the family of God, and not as sectarian bands; to study God's Word, and not human traditions and creeds formulated in the dark ages. Very soon, unhindered, God's Word would be heard by all truly his; and one Lord, one faith and one baptism would soon be the result, while the worldly mass would speedily drift apart, and the true distinction between the church and the world would be discernible. The Scriptures seem to indicate that very much of this sort of destruction of present systems must take place before all the "wheat," the true Church, will be separated from the "tares," the mere professors. Party spirit and love of sect are so strong that, apparently, nothing short of a complete wreck of all the sects will suffice to set free all of God's children now bound and blindfolded in and by them.

This catastrophe—sectarian destruction, the fall of Babylon—is what is referred to in the Book of Revelation under the symbol of the seven last plagues. (Rev. 15-18) The pain from these will consist largely of mental chagrin, the disappointment of sectarian hopes and plans, and the wounding of sectarian pride. When the Master said, "Watch ye, that ye may be accounted worthy to escape all these things coming upon the world," it included the pain of these plagues, as well as other annoyances to which the world will be subject because of ignorance of the real plan of God. It is of escape from these plagues that the Revelator (our Lord—Rev. 1:1) speaks to us, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." —Rev. 18:4.

THREE VIEWS OF THE CHURCH

Brother Wright sends us the following clipping, with the remark, "Two views well stated. Please give us the third and true one, Brother Russell."

"There are two conceptions of the Church, which, for convenience, I shall designate as the Protestant and Catholic conceptions. The Protestant idea of the Church is that it is a voluntary association of believers in Christ; that those who think alike upon religious subjects join together in a society and choose their pastor, who derives his commission and his authority from them. Consequently they are at liberty to prescribe what he shall and shall not teach, or to unmake their church and make another, precisely as the members of a club, or of a political party, have a right to withdraw and form a new organization. The Protestant theory of the Church is that of an aggregation of individuals, 'who can rearrange themselves at will, and thus create new churches at every re-arrangement.' (*Ewer.*) The Catholic theory, on the other hand, is that it is an organization which God Almighty has founded once for all, to last to the end of time, and into which he invites men: it is his family, his household, his kingdom, his city. Its officers are commissioned by him and hold their authority as teachers only from him. In a word, the Catholic Church is not a democracy but an empire, not a republic but a kingdom. As such, it comes to man with divine authority: its officers are under oath to the Eternal King, and they are to minister to man in his name, and for him."—*The Living Church.*

In presenting the true view of the church, we labor under the disadvantage that for fifteen hundred years people have been taught one or the other of the above views, or combinations of both, while the *true* idea has been generally lost sight of since the second century. The true view, as we conceive it, is as follows:—

God's church, when completed and *organized*, will be all that is given above as the Catholic or Episcopal view. But it is not yet completed, and hence not yet *organized*. When organized, it will be clothed with power, and will be, "not a democracy, but an empire; not a republic, but a kingdom. As such it [*will*] come to *man* [the world—during the Millennium] with *divine authority* [and with power to back up that authority]. Its officers are [then to be] under oath to the Eternal King, and they are to minister to man in his name, and for him." All this, it is to be noted, fits exactly to the coming *reign* of the church, when it shall "bless all the families of the earth;" but it does not fit at all to the present state or condition. There is no *organization* today clothed with such divine authority to imperiously command mankind. There is no *organization* doing this today; though we are well aware that many of them in theory claim that they *ought* to be permitted to do so; and many more would like to do so.

This was the fatal mistake into which the church began to fall in the second century; and the effort to realize this false conception culminated in the boastful, imperious counterfeiting of the *coming* kingdom in Papacy, which for centuries sought to dominate the world, by claimed "divine authority." This idea has more or less pervaded and poisoned the ideas of all the Protestant "clergy" as well; who, copying Papacy's false ideas of the church, claim also that the church of Christ *is now organized*, though they make less boastful claims to "divine authority," to teach and rule mankind in general, than Papacy does.

God's church is not yet *organized*. On the contrary, the Gospel age has been the time for *calling out and testing* the volunteers willing to sacrifice and suffer with their Lord now, and thus prove themselves worthy (Rev. 3:4, 5, 21; 2 Tim. 2:11, 12; Rom. 8:17) to be organized as joint-heirs in his kingdom at the close of the Gospel age, when he shall "set up" or organize his kingdom in power and great glory, to bless and rule the world with "divine authority."

In the meantime, these *unorganized* but merely called out ones, who are seeking to make their calling and election sure, that they may obtain a share in the kingdom (2 Pet. 1:10; 2 Cor. 5:9), are *"a voluntary association of believers,"* drawn together for mutual assistance in seeking to know and to do the Master's will, that they may be accounted worthy the honors and glories promised, and not now to rule men by divine authority; for they have as yet no such authority. In this *"voluntary* association" of the consecrated there is no imperial authority of one over another; and no lording over God's heritage should be permitted; for the one and only Lord has left the instruction, "Be not ye called Rabbi; for one is your Master, even Christ, and *all ye are brethren."*—Matt. 23:8.

Instead of the kingly and lordly rule prevailing in the customs of the world, the Master gave all another and an opposite rule, saying, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority, upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister [literally, servant]; and whosoever of you will be the chiefest, shall be servant of all [or greatest servant]; for even the Son of man came not to be ministered unto [to be served], but to minister [to serve], and to give his life a ransom for many."—Mark 10:42-45.

The Lord was chief servant; and those among the apostles who served the church at greatest cost to themselves—Paul, Peter, John and James—are esteemed, by those who have the spirit of the truth, in proportion to their *service*, and not in proportion to their titles, their priestly vestments, or their praise among men, etc., of which they had none.

The church, or company of believers, probationers for coming glory, in its "voluntary association," was indeed to *recognize* "teachers," "helps," "apostles," etc., but not to *make* them. If they recognize a man "mighty in the Scriptures," "apt to teach," able to make clear the divine plan, and specially qualified to build them up in the most holy faith, they gladly *acknowledge* God's favor in raising up among them such a *servant of all* to assist them in the understanding of his Word. But they should be careful always, even while rejoicing in and thanking God for such a servant, to require a "thus saith the Lord" for every point of doctrine, and to search the Scriptures daily to see whether these things be so—whether the deductions and arguments of the teacher agree with the whole testimony of God's revealed plan.

Thus the Lord is the teacher of his followers, sending, now and again, of their own number, certain ones to call attention to truths being overlooked, or to injurious errors being entertained. The "meek" among the probationers will hear the Master's voice by whomsoever he speaks; and these will be guided into the truth, and prepared in due time for organization as his kingdom. "The meek will he teach his way."—Psa. 25:9.

Thus seen, both the Catholic and the Protestant views of the church are erroneous. The Catholic view gets the future organization applied to the present time, and the Protestant view, though ridding itself of some of that error, carries along enough of it to injure itself; for, instead of admitting all consecrated believers into a *"voluntary* association," in which God would raise up his own teachers, Protestantism attempts also to *organize* and bind with creeds and confessions into various sects, each of which, anxious to perpetuate itself and its ideas, selects and *makes its own teachers* in its own seminaries.

THE TRUE CHURCH

Today there are many organizations claiming to be the church, and having various bonds of union; but we wish now to show, upon the authority of God's Word, first, what church our Lord established, and what are its bonds of union; second, that every Christian should belong to that church; third, the injurious effects of joining the wrong church; and fourth, having joined the right church, what would be the results of losing our membership.

First, then, the church which our Lord Jesus began to gather during his ministry, and which was recognized by the Father at Pentecost, after the ransom price for all was paid, was the little company of disciples who had consecrated earthly time, talents and life, a sacrifice to God. Theirs was a "voluntary association" for mutual aid; and this society was under the laws and government of Christ, its head or recognized ruling authority. The bonds were bonds of love and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, joys and sorrows and aims of one were those of the others; and thus they had a far more perfect union of hearts than could possibly be had from a union on the basis of any man-made creed. Thus their only union was of the spirit; their law for the government of each was love; and all, as a whole, were put under obedience to the "law of the spirit," as it was expressed in the life, actions and words of their Lord. Their government was the *will* of him who said, "If ye love me, keep my commandments."

There are two senses in which the *true church* of Christ may be considered: All who, like the early church, are fully consecrated to the doing of our Father's will, amenable only to Christ's will and government, recognizing and obeying none other—these, the saints, from the beginning of the gospel age down to its close, when all of this class are sealed—constitute

"THE CHURCH OF THE FIRST-BORN,

[whose names are] written in heaven." These are all one in aim, hope and suffering, and in due time will be joint-heirs with Christ Jesus to the great "inheritance of the saints in light"—joint-heirs with him of the Kingdom which God has promised to them that love him.

The other sense, in which this same class is recognized, is by counting a part for the whole. Thus all the living of this class may be spoken of as "the church;" or, again, any part of this class of living followers who may meet together may properly be called the church; for, wherever two or three are assembled, the Lord has promised to be among them. Consequently, that would be a church meeting—an assembly of "the church of the first-born." The *general* assembly will be when all the church are made like their Head, and glorified with him.

Such, then, is our definition of the church of Christ. It is perfectly illustrated by Paul (Rom. 12:4, 5), when he compares the church to a human body. In this figure the head represents our Lord, and all who are his constitute the body, over which the head rules. Jesus has been and always will be the Head over his church as a whole; he is likewise the Head and ruler of the entire living church; and in every assembly where two or three meet *in his name* (when his Word is sought and heeded), he is the Head, ruler and teacher.—Eph. 1:20-23.

If it be asked, In what sense does he teach? we answer, By exercising the qualities of the Head or Teacher; by using one or more of those present as his mouth-pieces in unfolding truth, strengthening faith, encouraging hope, inspiring zeal, etc., just as the head of the human body calls upon one member to minister to another. But here a word of caution: If one become as useful a member as a right hand, he should take care that he assume not the position and authority of the Head, to put forth his own words and ideas as truth. He must ever remember that his highest honor is to be an index-finger to point out, or a mouth-piece to express, the will of the one Lord and Master. Be not puffed up: pride will paralyze and render useless. "Be not ye called Rabbi [master, teacher], for one is your Master [head], even Christ, and all ye are brethren." And let not the least member despise his office, "for if all were one member, where were the body?" "Nay, those members of the body which seem to be more feeble are necessary." "God hath set the members, *every one of them*, in the body, *as it hath pleased him.*"—1 Cor. 12:12-31.

How simple, beautiful and effectual is God's plan of the "voluntary association" of his children!

This brings us to our second proposition, viz.: that all Christians should be joined to this association or incipient organization. In the light of what has just been said as to

the class constituting the church which our Lord is calling, it is evident that if you have given up all your will, talent, time, etc., you are recognized by the Lord as a probationary member of the church, of which he is the Head, and whose names are written in heaven. Thus, by consecration, we join the true church, and have our names recorded in heaven. But, says one, must I not join some organization on earth, assent to some creed, and have my name written on earth? No: remember that our Lord is our pattern and teacher, and neither in his words nor acts do we find any authority for binding ourselves with creeds and traditions of men, which all tend to make the Word of God of none effect, and bring us under a bondage which will hinder our growth in grace and knowledge, and against which Paul warned us, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

Another says: If it is not proper to unite with any of the present nominal churches, would it not be well to form a visible association of our own? Yes, that is what we have—a society modeled after that of the early church. We think we have come back to primitive simplicity. The Lord Jesus alone is our Head or law-giver; his Word is our rule of faith and practice; the holy Spirit is our interpreter and guide into truth; our names are all written in heaven; and we are bound together by love and common interest.

Do you inquire: How shall we know one another? We ask, How can we help knowing one another when the spirit of our Master is made manifest in word and act and manner and look? Yes, the living faith, the unfeigned love, the long-suffering meekness, the childlike simplicity, coupled with the constancy and zeal of maturity, make manifest the sons of God, and we need no earthly record, for the names of all such are written in the Lamb's book of life.

Do the sick need visiting or assistance? These stand ready with consecrated time. Does the Lord's work require money? These stand ready with consecrated means. Does his work bring upon them the reproach of the world, and of a degenerate *nominal church?* These have also sacrificed reputation and all else to God.

But, again, do you inquire, How shall we deal with one who walks disorderly in our midst? if we have no organization such as we see about us, how can we free ourselves from such, as the Lord requires us to do? We answer: Do just as the Scriptures direct.

Now, as in the early church, there are various degrees of advancement among the individual members, and, Paul says (1 Thes. 5:14), some are feeble-minded, comfort them; some are weak, support them; but, while you should be patient toward all, warn the disorderly (those who are drifting away from the true spirit of Christ). Don't mistake the disorderly for the weak, and *comfort them,* nor for the feeble-minded, and *support them;* but patiently, lovingly, *warn* the disorderly. Whom does he call disorderly? There are many ways of walking disorderly. In 2 Thes. 3:11, he speaks of some who work not at all, but are busy-bodies, and says they should do as he did—work, that they be not chargeable to any; and if any will not work, neither should he eat. Thus he said he did, that he might be an example to others; and (verse 14), after you have warned such a one, if he "obey not, ... note that man, and have no company with him, that he may be ashamed. . . . . Yet count him not as an enemy, but admonish him as a brother." He warns us also against immoral and unjust persons, and those who wrest (twist) the Scriptures, and thus turn the truth of God into a lie. And the following citations clearly show that, in the Apostle's estimation, doctrinal disorders are among the chief.—2 Thes. 3:6-14; 1 Cor. 5:11; Eph. 5:6-11; Rom. 16:17; 2 John 9-11; Gal. 1:8, 9; Tit. 3:10.

Our Lord gives explicit directions where there is a matter of offense between two brethren (Matt. 18:15, 17): "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church [the company of brethren who assemble together]; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." If, under the captaincy of our Head, we heed his commands, which we will do if we love him, how few will be the misunderstandings and difficulties among the brethren. And if the true brotherhood in Christ is in any degree realized, the admonition of the Apostle will be gladly heeded—"Not forsaking the assembling of yourselves together, and so much the more, as ye see the day drawing on."—Heb. 10:25.

And if new converts be properly begotten by the Word of Truth, they will be far more eager to meet with two or three possessed of the right spirit and seeking to understand the Word of the Lord, than they would be to mingle with those whose religion consists chiefly of *forms* of godliness. And here will be the opportunity for those who are strong [in the faith and love of God] to bear the infirmities of the weak and not to please themselves merely—in the choice of subjects, studies, etc.

Should the newly enlightened one know none with whom he can meet personally and regularly, let him not forget his privilege of communion with the Father and the Son in prayer, and with the WATCH TOWER by mail; and let him seek for others of the truth-hungry among his neighbors—"holding forth the Word of life," the truth.

This association has its evangelists, pastors and teachers, appointed and directed by the Lord. (1 Cor. 12:28) They need no laying on of hands by the so-called "apostolic succession;" for the "Spirit of the Lord hath anointed" all the members of the body "to preach," etc. (Isa. 61:1), and it is the duty of every member of the body to exercise his office for the edification of the other members. All the true church are priests, an association of priests, and not an association under the control of a clerical or priestly class. (1 Pet. 2:9) There is one great Bishop or overseer, who, from time to time, raises up and sends his own special messengers to uncover truths, overthrow errors, etc.—Luther seems to have been one of these, and Wesley another. But our Lord retains the Bishopric himself. (1 Pet. 2:25) How complete is the voluntary union of the church of Christ, with its heaven-written, love-bound, Spirit-ruled membership, and how sad the error of mistaking the nominal for the real Church!

The importance of our fourth proposition need not be urged. It would, indeed, be a dreadful calamity to lose our membership in the true church or body of Christ. And no member is out of danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking—or what not? But, filled with love (the love that prompts to sacrifice), and clothed with humility, and under cover of the redeeming blood, we are safe in the church (the body), having the assurance that it is our "Father's good pleasure to give us the kingdom."

Yes, the kingdom is the glorious destiny of the true church—the "little flock"—*now* treading the pathway of humiliation, and drinking the bitter cup of death. The glory that shall be revealed in us does not yet appear, except to the eye of faith, but the temptations and trials are very apparent on every hand. "Let us, therefore, fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1.

Thus Paul warned others, and thus he feared lest even after having preached to others, he himself should be a castaway. (1 Cor. 9:27) We may have our names cast out as evil by those of the nominal church, and yet "rejoice and be exceeding glad because our names are written in heaven." They may frown upon us and despitefully use us and say all manner of evil against us falsely, or they may seek to win us back by flattery, saying they cannot afford to lose our influence, we could do so much good by remaining among them, etc.; but we must let none of these things move us; but, rather, rejoice that we are *counted worthy to suffer* (Acts 5:41, 42) for his name's sake. Oh, how necessary in this "evil day" is the faith

> "That bears unmoved the world's dark frown,
> Nor heeds its flattering smile;
> That seas of trouble cannot drown,
> Nor Satan's art beguile."

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage."

CHRISTIAN FELLOWSHIP

Humanity longs for fellowship; and, of recent years, the morally inclined have very generally found this in the nominal, Protestant churches—in their committees, socials, prayer-meetings, etc. Such fellowship and such influences have done much to elevate the tone and moral and respectable standard of the world; but such fellowships are seldom worthy of the name *Christian* fellowship; because, not Christ and his Word, but worldly ambitions, pride, dress, show and social gossip are generally the grounds and subjects of fellowship. Hence, while disapproving church organizations as *churches,* we do

esteem them as the highest order of *worldly* diversion. For, although they are often schools in which pride, envy, hatred and scandals are cultivated, these evils are less gross than the many vices which flourish outside these schools of morality.

But, however beneficial these social clubs, called churches, may be to the world, as tending to tone down murder to malice and envy, and to moderate theft to slander—the really consecrated believer, who has passed from death unto life, finds in them but little real fellowship, except as he discovers here and there a kindred spirit, similarly begotten to newness of life,—to new motives, thoughts, words and deeds. Nevertheless, custom draws them together, and the very thought of disturbing that social union is dreadful, because, poor as it is, it is all they have.

Then, to many, there comes the thought of influence—upon wife or husband or child or sister or brother or friend. What if their withdrawal and the admission that their church and all others are really worldly and unsatisfying should hinder some one from joining some church, and thus, outwardly at least, from confessing Christ? What then? Perhaps next winter their social club will get up a revival of religion, and, by dint of an imported revivalist, and hymns, and prayers, and sermons, hot with descriptions or inferences of the everlasting torment awaiting all who do not join some sect, some might be induced to assume the outward forms of godliness without the power; and, by withdrawing now you would be debarred from helping them in this work.—What then?

So much the better, we answer. If we have found that God's name and character are dishonored and misrepresented by every denomination of Christendom, why should we want our children and friends to join a society under those dishonoring confessions of misbelief? Why should we want to join in such work—so contrary to all that our Lord and the apostles taught and practiced?—which so seriously misrepresents, to the seeker after God, the real way to find him, and which so deceives the penitent as to what is the real "church of the living God"—"whose names are written in heaven?" Why should not every one who finds the truth, or, rather, who is found by the truth, in this time of harvest, be glad to use every atom of his influence for the truth, and against those errors which bind so many of God's dear saints?

Surely the more conscientious we are the more we must regret the influence already given in years past toward error, to God's dishonor and to the enslavement of his children; and the more must be our anxiety to reverse our influence as rapidly as possible, in order that our future influence for the truth may as far as possible counteract past influence given to error. And, if we find the bonds of sectarianism difficult and painful to burst, we should the more jealously seek to spare our children similar pain. An outward confession of full consecration to Christ, not lived up to, and of faith in a creed not really believed, is an injury to whoever makes it. Better far teach your children to be *honest* with themselves, with others, and above all with God, than teach them to stultify themselves by dishonest professions. It will be to their advantage now, as well as in the purgatory of the future. See TRACT NO. 17—*Purgatory*.

But, still, we will need fellowship. And the scarcity of the proper sort in the nominal churches should lead us nearer to the Lord, that we may the more appreciate and value his love, his word, his fellowship, and the love and fellowship of all who are of his true family and spirit. Soon you will learn to appreciate the words of our Master—as true respecting the worldly church today, as in his day—"Marvel not, if the world hate you; ye know that it hated me before it hated you"; "for the friendship of the world is enmity against God." Thus, separated more and more from the worldly-spirited, you will learn what the Apostle meant when he said, "Hereby we know that we have passed from death unto life, because we *love the brethren*." Your love for Jesus, our Elder Brother, will grow more intense, affecting your every thought, word and deed, and begetting a love for all who bear his likeness; and this love will not depend upon wealth or personal beauty or social conditions. But only those somewhat grown in the spirit and likeness of our Redeemer can appreciate such counsel or such fellowship. Others love the worldly because the love of the Father has not been developed in them, and because they do not hate every evil way.

THE TRUE CHURCH NOT A SECT

The church of Christ is neither a sect nor an aggregation of sects: it is one and indivisible. It is Christ and all who are united to him—joined by a living faith in his redemptive work for them, and in a full consecration to him, his will and his work, even unto death. This true church is represented by our Lord himself under the simile of a vine, of which and in which all truly his are, individually branches.

Webster's Dictionary defines the word "sect" to mean,—"A part cut off, ... hence a body of persons who have separated from others by virtue of some special doctrine, or set of doctrines, which they hold in common."

This description fits all the various denominations of Christendom. All *separate* themselves from other Christians; all do so by virtue of some doctrine or set of doctrines which they *hold in common*. But the members of the true church are each individually united to Christ, and not to each other. As the spokes of a wheel are each separately fastened in the hub, so each member of the body of Christ is, in his inner or spiritual life, bound only to Christ. And as the tire steadies and gives unity of operation to the spokes at their extremities, so love, the bond of perfectness, is the only bond that should be permitted between those whose wills are buried into Christ's

Our Lord declared that he did not come to put a patch or amendment upon Judaism, nor to put the new wine of his teaching into the old bottles of Judaism. It follows that Christianity is not a schism or sect or split off from Judaism. It is, on the contrary, a new system or religious teaching, based upon a New Covenant made between God and man by Christ the Mediator, whose blood seals that new covenant and makes it operative.

The only test of fellowship therefore, is,—*to be a Christian;* one truly united to Christ by *faith* and *consecration;*—not without a real consecration, nor without the true faith. But the meaning of a full consecration of thought, word and deed is readily understood by some who doubt and question what is the *true faith* necessary to the true membership in Christ—the faith at first delivered unto the saints by our Lord and his apostles. This true faith is—that all were sinners, justly under God's condemnation to death through the fall; that Christ Jesus our Lord died *for* OUR SINS according to the Scriptures, and that he was raised from the dead by the Father, who thus gave assurance to all that Christ's sin-offering on our behalf was complete and fully satisfactory, the signing and sealing of the New Covenant under which all of Adam's race who are sick of sin and desirous of harmony with God can be justified and return to his love, favor and blessing. (1 Cor. 15:3, 4; Rom. 5:1, 6, 12, 18) Whoever holds this simple faith is a believer, a member of "the household of faith." Whoever *with this faith* fully consecrates himself to the Lord's service is a baptized believer, a probationary member of the one, true church whose names are written in heaven. If he run the Christian race as he has covenanted to do, he will win the prize, and be one of the elect church in glory, granted a place with the Lord in his throne.

This is the basis of our hope: the only foundation—the one which no man ever could lay, but which God laid for us (1 Cor. 3:11); for, "while we were yet sinners, Christ died for us" (Rom. 5:8), the "just for the unjust, that he might bring us to God." (1 Pet. 3:18) Realizing ourselves as sinners under condemnation to death, and that we may have peace with God and be justified to life by appropriating to ourselves the merits of his death, we gladly accept him as our Redeemer. "We have redemption through his blood, even the forgiveness of sins." (Eph. 1:7) This is *justification;* and, being thus justified by faith, we have peace with God. Then, realizing, further, that those who are thus redeemed should not live the remainder of their lives to themselves and their own pleasure, but to him who died for them (2 Cor. 5:14, 15), we consecrate ourselves to his service.

Built upon this foundation are the minor doctrines and those principles which must be worked out in the life. Thus we are admonished by the Apostle (2 Pet. 1:5-8) to *add* to this faith various graces and further attainments—of virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity (love).

This was the faith of the early church; and this is the faith of all who acceptably bear the name of Christ; and such only are properly termed Christians. True, the early church progressed beyond these first principles, to the use of the "strong meat," and a comprehension, with all saints, of the deep things of God; but the "babes *in* Christ," and those "who, by reason of use, had their senses exercised," were together one family—"all one in Christ Jesus." They were not to leave these principles by displacing them by other theories, but by adding to them as above explained. The more advanced in grace and doctrine bore the infirmities

of the weak, each and all seeking to *grow* in grace and knowledge, more and more. Where this apostolic rule was observed, there could be no sect, no division *in this body.* It was only when error began to develop in the congregations that Paul wrote to some: I hear that there are divisions (sects) *among you,* and I partly believe it; for it is evident from what I learn of the worldliness and error coming in among you, that there would of necessity be divisions; for those true to the Lord could not have fellowship with such unfruitful works of darkness, but must rather reprove them. —1 Cor. 11:18, 19.

Divisions were objected to *in* the one true church, and all the apostles taught that there is one Lord, one faith and one baptism. There is one fold and one Shepherd. (1 Cor. 12:25) Christians are a separated class—separate from the world, separate from sinners, separate from all others—in that they accept salvation through the redeeming blood of Christ. Their sympathy and co-operation are not of force, doctrinal or other, but merely of love and common interest, as fellow-pilgrims and fellow-heirs. The doctrine of the *ransom* serves to guard each one thus in Christ against all professing Christ's name but denying or ignoring this fundamental part of his work. Not collectively but *individually* the saints should have no fellowship with works of darkness. —Eph. 5:11.

It is not remarkable that Satan should seek to divide and separate the sheep, and to put up fences, such as the denominational creeds prove to be, which would hinder some of the sheep from following the Shepherd into green pastures of fresh and living truth. This would be but wisdom on his part. But it is strange that he should be able to fetter the reason of so many, that they should think it a mark of spirituality to say, I am of Luther, a Lutheran; I of Calvin or Knox, a Presbyterian; I of Wesley, a Methodist, and so on. The Apostle Paul, on the contrary, said to some of his day, who were in danger of this spirit of sectarianism: While one saith, I am Paul, and I of Apollos, and I of Peter, are ye not *carnal?* Is it not in direct opposition to the spirit of Christ to think or act thus? "Is Christ divided?" Did Paul or Peter or Knox or Calvin or Wesley or any one else than Christ *die* for your sins, and *redeem* you? They, as servants of Christ and the church, should be esteemed very highly for their works' sake, but to name the bride after any other than the Bridegroom is manifestly improper.

Oh, that all could see that in God's sight there is but one church—whose names are written in heaven—and that God cannot and does not sympathize with or recognize any split in the real Church. He does not recognize the narrow creeds in which so many of the sheep are confined and starving. As we have shown, he has placed but one fence around his fold. Inside of it there is plenty of room, for both the lambs and the fully matured sheep.

A PARABLE OF FALSE SHEEP-FOLDS

Picture in your mind a fine, large pasture, surrounded by a strong and high fence (the Law of God), which keeps all the sheep within, but which recognizes no means of access to that fold (justified condition), except Christ, the *door,* faith in whose sacrifice for sin is the only way into the fold. All climbing into the fold by any other way are thieves and robbers. This is the pasture provided by the Good Shepherd for his sheep, for whom he once laid down his life. Into the true fold of Christ quite a flock of sheep have entered. They belong to the true Shepherd; but, as we look before us at the grassy slopes, only a few sheep, a little flock indeed, seem to be enjoying the liberty of the fold—the liberty wherewith Christ hath made them free. Where are the others? We look, and see inside the door, on either side of the pathway, small enclosures. Over each is written a peculiar name—Presbyterian, Methodist, Baptist, Second Adventist, Roman Catholic, Greek Catholic, Episcopalian, Lutheran, etc. Looking at these pens we find they differ. Some are built like prisons with iron frames and bars and chains, others less strong, and some are merely *marked out* "dead lines," over which the sheep understand they must not go.

These pens are full of sheep, but they are weak, delicate and sickly for lack of *proper* exercise and fresh, nourishing food. They are regularly fed, but only upon husks, with occasionally a little milk, but they eat without relish and get no good from it. Many of them are leaner and poorer than when they first entered the fold, and some have become blind. Strange to say, all seem to be perfectly satisfied, each with his own pen, and very seldom does one attempt to escape.

We also notice that under-shepherds had been appointed to help to pasture the sheep, and that they had constructed these pens, but apparently without the Chief Shepherd's permission.

Perplexed to know why the sheep thus submitted to be penned, we watched to see how they were induced to enter the various enclosures. As they entered the fold through the only door (faith in Christ), each under-shepherd tried to impress upon them, as they passed, the necessity of getting into one of the many pens, and the desirability of the particular one he represented. As a consequence, nearly all the sheep which entered the fold got penned, for they trusted the under-shepherds and followed the majority; and only a few passed on to enjoy all the liberty of the fold. The under-shepherds sought continually to impress upon their sheep that the *free sheep* were heretics and *en route* to destruction.

We watched to see the end of this matter, for we learned that the Chief Shepherd was expected by some, and we knew that his coming would soon demonstrate whether he approved this dividing and imprisoning of *his* flock. Nearly all the under-shepherds claimed that he would not come for a long time yet.

Presently we heard great rejoicing among the free sheep. We looked, and found that the Chief Shepherd had come quietly, unobservedly ("as a thief"), and was now recognized by some of the sheep; and hence the rejoicing. Some of those imprisoned heard the Shepherd's voice: they looked and listened, yet could scarce believe. It was indeed the voice of the Shepherd as he tended and ordered his flock. His true sheep seemed to hear his voice condemning the penning process, and saying to his sheep: "Come out!"

Some leaped the fences and thus gained liberty and food from the Shepherd's hand, while others were so weak and faint for lack of nourishment that they trembled with anticipation, but did not come out through fear of the under-shepherds. We noticed, outside the fences, that some of the free sheep brought *food* to the bars, thus nourishing the weak ones until they were strong enough to leap the fence. The under-shepherds, meanwhile, were alert with redoubled vigilance, and by varying policies sought to keep control of *their* (?) flocks. Some denounced and scoffed at those without, and threatened the sheep within; and others redoubled the customary *exercises*—the "forms of godliness."

We waited to see the outcome, and saw the unfaithful under-shepherds bound and beaten with stripes, the prison-pens all destroyed, and the fold used as designed—the flock one, its name one, and its head—the true Shepherd who gave his life for the sheep—Christ Jesus.

"COME OUT OF HER, MY PEOPLE!"

In Revelation 18:4-8, we have most emphatic instructions from our Lord, respecting our proper course at the *present time.* This advice was not always applicable: not until mystic Babylon's fall under divine condemnation, which prophecy shows was in A. D. 1878. As shown in the Scriptures, Babylon, the mother of abominations, had long misrepresented the truth and the true church, which to a large extent was in her and in her daughter systems (See M. DAWN, VOL. II., pages 271-282, VOL. III., pages 135-197); but her sentence of rejection was reserved until the time of "harvest."

The expression, "Come out of her, *my people,*" indicates clearly that some of God's true saints have been in Babylon, and that, up to the time of her fall, God did not object to their being in the nominal church systems, and did not call on them to come out. Indeed the Lord himself sometimes spoke to and through Babylon up to the time when, having knocked at the door, declared his presence, and been unheeded by the self-conscious, but really blind and miserable Laodicea, he *spewed her out of his mouth* (to be no longer his mouthpiece) forever.—Rev. 3:14-22.

But now the judgment of the great Millennial day has begun; and its beginning is with the church—to separate the true from the false or nominal.

To accomplish this separation, the truth—"the sword of the spirit"—sharper than any two-edged sword, is unsheathed. The conflict now in progress between truth and error, light and darkness, is for the very purpose of testing, sifting and separating the "children of light," who love the truth, from the children of darkness, who love the error. As heretofore shown, the second advent of our Lord is in this respect like his first advent; and his words, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Luke 12:51), are applicable now;—until his church has been gathered and glorified, and his kingdom set up in glorious authority.

The expression, "that ye be not partakers of her sins, and receive not of her plagues," implies that, in this time

in which they are called out, God's people will be brought to a clear knowledge of the truth;—they will see clearly what constitute Babylon's *sins*—errors of doctrine and of life. And, when so enlightened, those who are *God's people*, having his spirit, his love for right and truth, will hate the error and darkness in which for so long they have been. Such will be ready and anxious to know their duty toward the nominal church. The effect of the light of truth upon their hearts will be such that they will instinctively feel and ask themselves, "What communion hath light with darkness?" and will be merely asking the Lord to indicate to them his wisdom and will. To such the Lord answers, through his Word, "Come out of her, my people."

The expression, "that ye be not partakers of her sins," is in the nature of a reminder, as well as a threat. It is a reminder that, when in ignorance of the truth, they had no responsibility for the errors and the wrong course of Babylon, mother and daughters; but that now that they see those errors—those sins—they are responsible; and that if *now* they stay in these systems they, by intelligently assenting, are as responsible as those who formulated those errors, or more so, and will surely and justly partake of the consequences.

But, for various reasons, some seem anxious to excuse themselves, and to stay in Babylon. Such indicate that they lack the proper spirit of the truth, or else that they have not yet digested a sufficiency of the "meat in due season" to give them the necessary perception of her sins, which in the Lord's estimation are piled up to heaven. Another confusing thing is that some of the daughters of the Roman Mother have put away many of the mother's outward marks and forms, while retaining much of her spirit and doctrines.

For instance, Baptists, Congregationalists, Second Adventists, Disciples, and a few other denominations, claim to be without bondage: claim that the Bible is their creed and that each group or congregation has charge of its own affairs, and that the meetings in which these independent congregations of each denomination unite are merely *voluntary associations*, in which denominational supervision or bondage finds no recognition. Then, especially with the "Disciples," the confession demanded is very simple. But they mostly mention the doctrine of the trinity, or eternal torment, or both. And where these are not specified, they are understood, and if attention be called to these subjects, or to the manner of our Lord's second coming, or to "the times of restitution," there is always a strong current of opposition, and, whether written or unwritten, a creed will be found which admits no Biblical examination or criticism; and, unless you assent, you must either keep quiet or get out.

The word "creed" come from *credo*, and means *I believe*. It is entirely proper that every Christian have for himself a creed, a belief. And, if a number of Christians come to a unity of faith upon the lines of the Word of God, their assembling together for fellowship and communion is both proper and helpful, as the Bible declares. The general difficulty is that, when groups of Christians meet as brethren, they either make a written or an understood creed, which goes beyond the Word of God and includes human tradition; or else they ignore all faith, and make morality—goodworks—the only basis of fellowship. But, as the name indicates, Christians are *believers* in Christ, and not merely moralists. While, therefore, a creed is necessary, and he who has none has no belief, and would therefore be an unbeliever, and while in Christian fellowship harmony of faith is necessary to communion, all should see that the fellowship and faith of the early Church, under divine direction, were built upon the *first principles* of the doctrine of Christ; and nothing more nor less should be the basis of Christian fellowship here and now.

We will suggest a safe way to judge whether your present associations in the name of Christ are part of Babylon or not, and whether, therefore, you are one of those called to "Come out." It is this: If there is no meeting of the congregation at which, either by calling up a passage of Scripture for discussion, in which discussion you, with others, can present your views of God's Word, there is something wrong. You cannot long have fellowship there. Your light is under a bushel, and will go out, unless you give it more liberty. You must come out of such condition or your light will become darkness.

But if there be meetings at which you have an equal opportunity with others of calling up any portion of Scripture and expressing your view of its meaning on a par with others, you may conclude that you have found at least some evidence of Christian liberty; for no Christian has the right to refuse to give, when asked, *a reason* for the hope that is in him. And since the *credo* or belief of each Christian professes to be built upon God's Word, it follows that each should be not only willing but ready at all times to change his belief for one more Scriptural, if such can be pointed out to him.

Having found those who follow Berean methods, rejoice—but with fear, until you have tested them further. Do not abuse their hospitality by attempting to monopolize the time: be content and thankful to get your proportion of it. And, when your choice of subject comes up, see (1) that it is wisely chosen, one that will strengthen, and not strangle, your hearers. (2) Pray that, as a minister (servant) of the truth, you may be "a workman that needeth not to be ashamed." (3) Let nothing be done through strife, contention or vain-glorious effort to display yourself or your knowledge of the Word; but (4) "speak the truth in *love*," while you speak it none the less clearly and forcibly.

So long as you have such opportunities to hear others and to express yourself, you may conclude that you are in a safe place. As you progress, in hearing from others, and in expressing yourself to others freely and candidly, either you and they will come into harmony in the spirit of the truth, or, if you be Scriptural, and they tenacious of views for which there is no Scriptural support, they will come to hate you and the truth, and soon you will find no fellowship with them.

But in a majority of cases no such proving of spirits will be necessary. Generally you will find that congregations have formulated a creed to which each member is obliged to subscribe;—if not in writing or by voice, at least by silent assent. In such a case, get such creed or confession, and see whether or not it fairly, frankly and truthfully represents your faith. If it does not, you should lose no time in repudiating it, however conscientiously ignorant of it you may have been for years past. Now you *know*, and *now* if you remain in, intelligently, you belie yourself, and thus prove yourself not a lover of the truth and a pleaser of God, but a lover of error and a pleaser of men.

It does not matter at all that you may have told the minister and some or all of the elders of the church of your disagreement and disbelief. They have no authority with God or men to absolve you from your public confession. If, for instance, you are a Presbyterian: it is not the minister nor the session nor the local congregation merely that you have joined, but as well the entire body of Presbyterians, everywhere. And so long as you are professedly a member, you are obligated in your belief and conduct to them all. And before the whole world you stand numbered as *one* of them, and as a partner in all that is professed by them all in common. If you do not believe as they do, it is your duty to them all, and to the world, to withdraw, and thus set yourself and others right before all. If by the Lord's mercy you are one of the few passed from darkness into his marvelous light, you will now feel ashamed of the doctrines you once delighted to confess, and will delight to reduce by one the number of errorists, and to add one to the number of the despised little flock—disowned, indeed, of men, but owned and loved and cherished of God.

As you did not join the minister or session merely, but the congregation and the entire denomination, your dissolution of your membership should, if possible, be as public as was your joining. And, in reply to many inquiries, we suggest below a general outline for a letter of withdrawal which such as desire are at liberty to copy and use. If possible, it should be *read* aloud at some general congregational meeting, at which general speaking, remarks, etc., are in order—such as a prayer meeting. After being read, it should be handed to the leader of the meeting as the representative of the congregation and officers. If by reason of sickness or from any other cause this course be not possible, we advise that a copy of the letter be sent to each member of the congregation, that there be no room for misunderstanding or misrepresentation. We will gladly supply copies of this letter, printed in typewriter type, together with envelopes, and tracts to accompany same, *free*, upon being advised of the number necessary.

The suggested letter follows:—

Dear Brethren and Sisters,

Members and Officers of the ———— church. The Lord has of late been teaching me some wonderful things out of his Word, whereof I am glad. The Bible has become a new book to me, so widely have the eyes of my understanding been opened. God is now my Father, Christ my Re-

deemer, and all believers my brethren, in a sense never before appreciated.

I would not have you understand that I saw a vision or had a special revelation: I merely have God's Word, "written aforetime for our learning;" but God has recently made it clearer to my understanding, through some of his servants. Nor do those servants claim special inspirations or revelations, but merely that God's *due time* has now come to unseal and make known his glorious plan, wisely kept secret in the past, as the Scriptures themselves declare.—Dan. 12:9.

Of these blessed things I might mention a few, very briefly: I find that the Scriptures do not teach the eternal torment of all except the saints. I there find that the full penalty of wilful sin against clear knowledge will, in the language of the Apostle, be "*everlasting destruction* from the presence of the Lord." But, still better, if possible, I find that, while so many of our race (indeed by far the majority) have died in total or partial ignorance of God and his offer of life everlasting through Christ, God has graciously provided that during the Millennial age all such, of the families of the earth, shall be blessed with the needed knowledge, and granted opportunity for obedience unto eternal life. And, further, I find its teaching to be, that we, the Gospel church, as joint-heirs with Christ our Lord, are to be God's agents in bestowing that great Millennial blessing. And, finally, it appears that this time of blessing for which God's people have so long prayed, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven," is very near at hand, and even now wheat and tares are being separated, and soon a great time of trouble will overthrow existing institutions and usher in Christ's kingdom of peace and equity.

I will be glad to furnish the Scriptural evidences of these things to any who may desire to search the Word, and to prove whether these things be so.

But now, dear friends, comes an unpleasant duty. I find that many of these gems of truth are in direct conflict with *our views* as held and taught and confessed in our denominational literature; and hence, in honesty to you and, myself, I must withdraw from membership with you in this church. To remain would be to misrepresent your views, and to have you misrepresent my views—the doctrine of the eternal torment of nine-tenths of our race being now in my judgment horrible;—indeed a blasphemy against the God of love, whose word, when understood, teaches quite the contrary.

For nearly . . . . years I have tried faithfully to keep my engagements with you as a fellow-member of this church, and have learned to love some of you very dearly—some for social qualities and some for saintliness—Christ-likeness. It is, therefore, with pain that I announce to you my withdrawal, and I owe you this explanation. Let me assure you that it is not because my *love* is less than formerly, for, by God's grace, I believe it is expanding toward him and his, and, sympathetically, toward all our race. This action, therefore, is not to be understood as a withdrawal from the church of Christ, whose names are written in heaven, but merely a withdrawal from the . . . . church, whose names are written on earth. I withdraw in order that I may be *more free in my conscience*, toward God and men, and that I may most fully fellowship *all* who are heartily the Lord's people —not only such in this congregation and denomination, but in all others as well. I ask no letter of dismission, for I could not hope to be better suited elsewhere. So far as I am concerned, I wish to remove every barrier between myself and fellow pilgrims. So then, to all of you who are in Christ Jesus—members of his body—I still am a fellow member, a branch in the true vine (Christ), whom nothing can separate from the love of God in Christ, my Lord.—John 15:5; Rom. 8:38, 39.

A FAMINE IN THE LAND—AMOS. 8:11

Some who are awaking are crying out for *bread*—the bread of truth instead of the stones of error offered by the various sects. The Rev. T. Chalmers said recently:—

"We cannot resist the inevitable. The creed of Calvinism is like a coat which is becoming too small for the rapid growth of human thought. With every movement of the arms it will be sure to rip somewhere, unless we refrain from all vigorous exercise. We do not want any coat which binds us so tightly that we cannot act with freedom. It is folly to attempt to keep pace with the ripping of the coat by a little sewing here and there. It is too small, and no amount of sewing and patching will help it any. It may have a good deal of good material which may be kept and still used, but the system of Calvinism as a system has done its service for humanity. We don't want systems any more. We want liberty and truth and love and righteousness. We want more of Christ and less of creed. We want still to grow—to grow until we come into the unity of the faith and of the knowledge of the Son of God unto the perfect man, unto the fulness of the measure of the stature of Christ."

MISSING CYLINDERS

They have dug up many wonderful baked-clay cylinders out of the ruins of Babylon and other ancient cities, but there are some not yet found.

I. They have not found any which speak of Moses and Joshua having called a "Parliament of Religions," of Moabites and Ammonites, and Edomites, and Sodomites, to come together and compare notes as to what things they had in common—and how far they could strike hands and have worship in common.

II. They have not found any which speak of sturdy old Samuel having sent to Gath and Ekron to get a deputation of the priests of Dagon to come up to Shiloh and hold a conference with the priests of Jehovah; and also deliver a course of lectures on the best methods of making "cuttings for the dead;"—the best kind of charms and amulets to be put over the doors and be worn on the person, in order that poor, uninstructed Israelites could have a wider spiritual vision.

III. They have not found any which speak of old leather-belted Elijah having proposed a "congress" with the priests of Baal and Moloch for a week's discussion of the tenets of their respective faiths, with a view to the promotion of mutual respect for each other's religion. In the absence of the burnt cylinders, we are shut up to the old Bible account of the practical test demanded by Elijah and the tragic conclusion of it.

IV. They have not found any which speak of Daniel and his fellows having proposed a miscellaneous camp meeting to be composed of all sorts of religionists in the whole of the "one hundred and twenty provinces," to come together and unite on a basis for some "Absolute Religion" of some sort.

None of such cylinders have as yet turned up, but they are still grubbing away as hard as they can.

—*W. Ashmore, China.*

THE EMBRYO KINGDOM OF GOD

AND ITS PRESENT PRIVILEGES

"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in a holy spirit."—Rom. 14:17.

Those who have studied the subject of the kingdom of God, as presented in the Scriptures, and treated in MILLENNIAL DAWN, VOL. I., have not only noticed its prominence in the Word of God, and that it constitutes the sum and substance of the gospel theme (Matt. 4:23; Matt. 10:7; Luke 9:60), but they also marked the difference between the kingdom established in glory and power, and the kingdom in its incipient or formative stage—the kingdom in its humiliation, as it at present exists.

To the kingdom *established* (at the second presence of Christ) belong all those precious promises of its glory. Its dominion shall be "from sea to sea and from river unto the ends of the earth"; its royal members shall shine forth as the sun in glory and majesty and power; its authority will go forth in righteousness; and its blessing of peace and joy and justice will be realized by all the families of the earth. But to this kingdom *in its humiliation* belong those prophecies which tell how the kingdom of heaven must suffer violence, how the violent should take it by force, and how its members would be despised and rejected of men and counted as the filth and offscouring of the world, and be hated of all men.

It is easy to see that the one is yet future, while the other is present. And it is the privilege of the saints who now constitute the kingdom in its humiliation, to avail themselves of its present privileges, and to look forward in joyful anticipation to its future establishment and reign. In its

future glory we see both its visible, earthly phase, in which Abraham and Isaac and Jacob and all the prophets shall sit down, and from which all the unworthy of the Jewish age shall be excluded (Luke 13:28; Matt. 8:11, 12), and also a higher spiritual phase, whose royalty will be Christ and the apostles and all the faithful overcomers of the Gospel age.

But while we dwell with special delight upon the glory and blessing of the established kingdom of the near future, it is our present purpose to notice what are the privileges of being in the kingdom now. In the Apostle's days, some Christians got the idea that its chief privilege consisted in their freedom from the ceremonies of the Jewish law, which formerly restricted them in eating and drinking and enjoined the keeping of sabbaths and holy days; and now they rejoiced that they were no longer under the Law, but under grace (Rom. 6:14): they could eat and drink what they pleased, so far as the Law was concerned, and might esteem every day alike, or set apart any day they might choose to be holy to the Lord. (Rom. 14:1-16) And some, specially prizing this liberty, used it thoughtlessly to the injury of weaker brethren who had not yet learned of this freedom from the yoke of the Law.

The Apostle remonstrates with these, and urges them to more carefulness, lest their good be evil spoken of. Then he declares that the kingdom blessings and privileges do not consist in a mere release from these requirements of the Law, and consequently a little more freedom in eating and drinking, etc., but rather, that its privileges consist in "*righteousness* [the imputed righteousness of Christ, making us acceptable to God as his sons], and *peace* [there being now "no condemnation to them that are in Christ Jesus"], and *joy in a holy spirit* [in the joy that comes from the possession of the spirit or mind of Christ]." These blessings—of justification through faith in Christ, of peace with God, and of joy in the possession of a holy mind—are blessings which the world cannot give or take away.

These present blessings are necessary to fit us for the inheritance of the kingdom of God in glory and power. Without the blessing of justification, we would still be like the world, under condemnation, disowned of God and disinherited; nor could we be filled with the joys of righteousness or hope. But, having these, we are privileged to make our calling and election sure to the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for the called according to the divine purpose to be heirs of the established kingdom.

Being justified and fully consecrated to the Lord, how blessed is the further privilege of being filled with his holy spirit—a spirit of meekness, gentleness, patience, faith, love and joy. With such a spirit, the cares of this life set lightly in comparison with those not so supported, and the joys of hope and of the realized fellowship of the Lord, gladden the heart, even under the tribulation which the kingdom of heaven now suffers because of the world's opposition to it.

These precious privileges of the kingdom even in this time of its humiliation, are such as the world cannot appreciate. The world might appreciate the freedom from the law, which permits the eating of anything which is wholesome and good, and which requires no holy days, etc.; but these, to the Christian who rightly views his privileges in Christ, are minor considerations in comparison with those which the Apostle enumerates.

Today, as well as in the days of the Apostle, it is occasionally manifest that some do not catch the real spirit of their liberty in Christ, and their use of it becomes an occasion of stumbling to others. If we have learned to esteem every day alike—holy unto the Lord, a sabbath or rest of faith (Rom. 14:5; Heb. 4:10)—shall we offend the conscience of other Christians, who regard the first day as holier than the rest, by devoting it to the common pursuits of life and causing many to stumble? No: we rather delight to have the special opportunities of such a day before us; and, if other men had not ordained such a day, we would feel like doing it ourselves, if possible, that we might have the privileges of spiritual communion with others of like precious faith.

Our liberty in Christ is not to be made a mere occasion of ministering to the flesh in any way; but it should rather be accepted as an opportunity to manifest the loyalty of sons, which so enters into the spirit of the righteousness of the law as to require no special commands or prohibitions. The righteousness of the law is fulfilled in those who walk not after the flesh, but after the spirit. If we walk after the spirit we shall not fulfil the lusts of the flesh.

OUR CHICAGO CONVENTION

We have been assured by letters since received, as well as by many of the friends while the meetings in Chicago were in progress, that many, if not all, who attended the Chicago Convention were greatly blessed and strengthened in the good way.

The location was all that could be desired, facing Washington Park and near the lake front. Our meetings were held in a large pavilion. The number in attendance was about 360, of which fully 300 came from a distance, California, Oregon, Washington, Texas, Florida, Ontario, Manitoba, New England and Nova Scotia, as well as the nearer states, being represented.

The services of each day began with a prayer meeting followed by a short testimony meeting in which *present* experiences, only, were in order. There were special topics assigned to the prayer meetings for each day, and from these it will be seen that the absent ones were not forgotten. The topics were as follows:

(1) The WATCH TOWER office and its laborers.

(2) The Colporteurs, and all laborers in the general harvest field.

(3) The Little Flock, walking in the light of present truth.

(4) The Consecrated yet in the darkness of error.

(5) Prayer for more laborers in the vineyard, and for greater wisdom, love and zeal for all engaged in it.

Following these services came a discourse of about an hour and a half, then an adjournment for dinner, after which the afternoon, from 2 until 5, was devoted to the public answering of questions. The last day was devoted to the interest of the colporteur work; and on the day after the close of the Convention, some of the experienced colporteurs remained with some of the less successful and the beginners, and held a school of colporteuring—giving instructions, pointing out good and bad methods, manners and expressions etc.

It was a happy-looking gathering, and the soul present that received no blessing has good reason to feel that considerable of the fault lay in his own state of unpreparedness to share the blessing bestowed upon others. But we heard only of blessings; and, thanks to the Giver of every good and perfect gift, we trust and believe that as results of the meetings our Lord's honor was increased and a number of his saints refreshed and strengthened. And we hope that the influence of that convention may extend to the families and neighborhoods of those present, whose lights we trust will shine brighter and brighter, hereafter, before their fellow-saints, before the nominal church and before the world.

The Calvary Baptist Church of Chicago very kindly granted us the use of their baptistry; and, in all, seventy symbolized their baptism into Christ's death by immersion into water. The proportion of brethren and sisters was about equal, and their ages ranged from 17 to 70 years, the average being about 35 years. These who thus witnessed to their consecration had generally been Christians for a considerable time, although there were among them some new converts.

Remaining for a few days after the convention, to have private interviews with some, as well as to get a glimpse at the great Columbian Fair, the Editor's last public address was delivered on Sunday evening, August 27. About fifty, chiefly colporteurs, remained, and the subject was Prayer. He sought to show that it is a mistake to suppose that the Lord Jesus may not be addressed in prayer, as well as the heavenly Father,—showed that our Lord's expression in John 16:23-27 did not mean that our Lord Jesus should no more be recognized in prayer, but rather that, as the disciples had freedom toward Christ, and confidence in approaching him, he was showing them that the time was coming when they could approach the Father direct, in his name, "because the Father himself loveth you," and that, as soon as the sacrifice of atonement would be completed and accepted, he could recognize these, because redeemed with the precious blood. —John 14:13.

Prayer, it was shown, consists not merely of petition or request, but as a general term also includes invocation, adoration, communion and thanksgiving. It was pointed out that the prayers of "babes in Christ" are usually *requests* for earthly favors and blessings, whereas the advanced Christian rarely *requests* earthly favors. His prayers are usually thank offerings and communion seasons—telling the Lord (the Father or the Son, either or both, for the Father, as well as the

Son, loves us;—John 16:27—and we have promise of communion with both;—John 14:23—both are to be worshiped and loved equally, for "all men should honor the Son *even as* they honor the Father;"—John 5:23—but intercourse with the Father can be had by us only in the name and merit of his Son our Redeemer;—Heb. 10:19) of all his trials and troubles and temptations, and calling to mind the gracious promises of his Word, but not attempting to urge his will upon the Lord—fearful even to move the Almighty's arm, which, with his super-human wisdom, is pledged to cause all things to work together for good to them that love him, the called ones according to his purpose. Concerning earthly blessings our Lord remarked, "After all these things the Gentiles seek; but your Father knoweth [better than you do] what things *ye* have need of." The requests of the advanced saints are for *spiritual* favors, concerning which our Lord said, "Your heavenly Father is more willing to give the holy spirit to them that ask it, than earthly parents are to give good (earthly) gifts to their children."—Luke 11:13.

One thought particularly impressed throughout the meetings was the necessity for a *heart* religion; and that any who have this should be and will be glad to get as much intellectual knowledge of the divine will and plan as possible; but that those who cultivate merely a head knowledge, and whose hearts and lives do not accord, will surely be permitted to follow their own or other people's false reasonings into the outer darkness and confusion in which the world and nominal Christians are at present groping.

"THE SEA AND THE WAVES ROARING"

The financial pressure which has weighed heavily upon the whole world within the past few months is but another pang in the travail of the world, incident to the birth of a new order of society. As the Apostle predicted, so it is coming.—pang after pang, with increasing severity, with respites between, until the present order of society shall perish in a great time of trouble such as was not since there was a nation.

Already there have been "bread riots" in the very city where the "Columbian Exposition" offers its testimony that we are living in the most enlightened era of this world's history—in the dawning of the great Millennial day. The mutterings of the unemployed crowds in Chicago, and in Jersey City and elsewhere, are only premonitory suggestions of what may be expected if the present order of affairs were still more disturbed, and a larger proportion of the population thrown out of employment.

The question comes from many quarters: "Brother Russell, are you not possibly mistaken by a few years in your calculations, since you expect, upon Scriptural authority, that the great trouble will all be over by A. D. 1915, and that in its severity it will *probably* not reach us before A. D. 1906 to 1908? Is it not possible that the present financial trouble is the beginning of the great trouble?"

We answer, No; we think there is no mistake. The present trouble is not the start of the great calamity which is to involve the overthrow of all government, law and social order. As aforesaid, it is only another pang, and will pass off—perhaps speedily, perhaps slowly. We are sure of this, not merely because of our confidence in the Bible Chronology and the Dispensational Parallels, but also in another way. Before that trouble upon the world, the trials of faith amongst God's people will increase until *many* shall fall—into doubt and skepticism. "A thousand shall fall at thy side, ten thousand at thy right hand." Hot and close as the battle between truth and error already is, it will grow more serious. Then, again, the Scriptures point out that all the great Protestant sects will yet unite, and attempt and accomplish a partial union with the civil governments of the world—and all this will be *before* the last great dying pang of the present social order.

No, we are more than ever convinced of the harmony of the times and seasons presented to our attention in God's Word, with the other features of the great Plan of the Ages therein portrayed.

"And when these things *begin* to come to pass, lift up your heads; for *your* redemption draweth nigh!"

Neglect not the assembling of *yourselves* together, and so much the more as ye see the day drawing on, says the Apostle. —Hebrews 10:25.

PERSONAL RESPONSIBILITY

III. QUARTER, LESSON XII., SEPT. 17, ROM. 14:12-23.

Golden Text—"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth."—Rom. 14:21.

The special point in this lesson is found in verse 17, for treatment of which see article, *The Embryo Kingdom of God*, on page 278 of this issue. The remainder of the lesson, as it relates to this central thought, is so plain as to require but little special comment.

The faith mentioned in verse 22 refers specially to the confidence of the Jewish converts in the truths of the new dispensation, which enabled them to realize their release from the bondage of the Law Covenant; but they were here counseled not to so parade their liberty before their weaker brethren as to make it an occasion of stumbling to them. "Happy is he that condemneth not himself in that thing which he alloweth [that does not violate his own conscience, whether that conscience be enlightened or not]. He that doubteth [that is unsettled as to what is right or wrong in any matter] is condemned if he eat [if in eating he does that which he believes to be wrong], because he eateth not of faith [because his eating, and thereby repudiating the claims of the law, is not on account of the newly received faith which sets him free from the law]." It is wrong to violate conscience in any case. But we should always seek to have it rightly informed, and then to follow its leading. Our conscience should be educated by the Word.

REVIEW

III. QUARTER, LESSON XIII., SEPT. 24, ACTS—CHAPTERS 16-28.

Golden Text—"So then faith cometh by hearing, and hearing by the Word of God."—Rom. 10:17.

A careful review of the instructive lessons of this quarter is earnestly commended to all, that they may bring before the mind again, and connectedly, the noble self-denial, the unwavering confidence in God, the implicit obedience, the loyalty and faithfulness and untiring zeal of the Lord's chosen Apostle to the Gentiles, affording a most noble example for study and imitation.

In the divine direction of his course and supervision of his work, we see manifested the Lord's wonderful providence over his church; and we rejoice to realize that though the apostles long since fell asleep in Jesus, the work which the Lord accomplished through them is as potent at this end of the age as at the beginning; and that his promise—"Lo, I am with you always, even to the end of the age," is verified to us as manifestly as to the early church.

The book entitled, "The Acts of the Apostles," might be more properly captioned, The beginning and early history of the Christian church: it is a volume well worthy of study and meditation. As we pursue the divinely guided course and mark the inspiration, zeal and faithfulness of the apostles in accomplishing their mission, as set forth in The Acts of the Apostles, we come with deeper interest and with the profoundest reverence to the study of their inspired Epistles, prescribed for the next quarter.

The *Golden Text* of this lesson is very suggestive—"So then faith cometh by hearing [we must *hear* "this gospel of the kingdom" before we can have faith in it: it must enter into our ears and commend itself to our judgment; and only on its reasonable testimony can true faith be predicated], and hearing by the Word of God [the testimony of these good tidings originates with God only: it is, as the Apostle here states, "the Word of God," no matter if modern critics do affirm that it is not the Word of God. This gospel could never have originated with men: it bears the stamp of God.

THE POWER OF THE GOSPEL

IV. QUARTER, LESSON I., OCT. 1, ROM. 1:8-17.

Golden Text—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that

believeth, to the Jew first, and also to the Greek."

We now come to the study of one of the most notable of all the Pauline epistles, the epistle to the Romans. Apparently this noble production, like the other epistles, was the result of merely accidental circumstances: Paul, while in Corinth, saw an opportunity to send his greetings and counsel to the church at Rome by the hand of Phœbe, who was about to sail thither; and, in consideration of their condition and circumstances, he wrote this letter. The church at Rome was composed of both Jews and Gentiles, and naturally there were among them some unsettled questions incidental to the transition from Judaism to Christianity, which the Apostle in this epistle endeavors to adjust. The full settlement of these questions, however, was to be found only in a clear explanation of the principles of the gospel, which the Apostle, therefore, so ably set forth in this writing.

Its preservation to us is due, humanly speaking, to the high esteem in which it was held by them and others of the early Christians. Recognized by them as a logical presentation of the gospel of Christ, penned by a divinely inspired Apostle, they carefully cherished it, as did the other churches the various apostolic epistles written to them; and later these important letters began to circulate among the churches that all might receive their valued instructions. But when we consider further, how these writings have been preserved from generation to generation, sometimes in the hands of those who devotedly appreciated them, but for a long time—all through "the dark ages"—in the possession of Anti-christ, hidden away under the sack-cloth of dead languages, and again brought forth to bear their testimony even to us at the end of the age, we recognize in this gift to us also the beneficent hand of divine providence. Some in these days point derisively to the human agencies through which God's truth has been handed down to us, forgetting that back of these has been the Lord's almighty hand making use of these agents as his honored instruments. We are not at all surprised when, with the Apostle, we are enabled to see the deep philosophy of the divine plan, as sketched in this epistle, that he is not ashamed of the gospel of Christ; for with him we see that it is indeed the power of God unto salvation to *every one* that *believeth*.—Verse 16.

This epistle was sent from Corinth. It was dictated by Paul and written by Tertius, at the house of one of the Corinthian Christians—Gaius. (Rom. 16:22, 23; 1 Cor. 1:14) Up to the date of its writing Paul had never been in Rome. It is not known how the Church at Rome started, though there were Christians there who had been in the way for many years. It was probably one of the results of the outpouring of the holy spirit on the day of Pentecost; for on that occasion there were present "strangers from Rome." (Acts 2:10) These probably returned to Rome with the blessings of the gospel, and began to live Christian lives and to preach the truth to others; and a company of believers, even in the midst of that corrupt city, was the result. It seems difficult to understand how, in the midst of such conditions as the city of Rome presented, a people could be found to give an ear to the Word of the Lord, and to submit themselves to his training and discipline. It was the capital city of a great and powerful empire, presenting all the contrasts of wealth and poverty and all the hideous deformities of sin. Yet God could work even there, and his Word was quick and powerful.

VERSES 1-7. Paul introduces his epistle by first declaring his apostleship, and his divine call to preach the gospel of Jesus Christ among all nations; second, by acknowledging the Christians at Rome as also called of God (but not as apostles); and third, by expressing his Christian greetings—"Grace to you and peace, from God our Father and the Lord Jesus Christ."

VERSES 8-13. Here we see how the spirit of God had been at work in Rome; for they were widely known as men and women of great faith. Paul rejoiced over their spiritual prosperity, prayed for them continually, and longed and prayed for the opportunity of meeting them personally, to the end that he might impart to them some spiritual gift (such as the gifts of tongues and of interpretation, etc., some of which were given to all of the early Christians by laying on of the apostles' hands, and never in any other way), that so they might be established and able to progress more rapidly in the knowledge and work of the Lord. Thus their mutual faith would be a mutual comfort.

VERSE 14. "I am debtor [I am under obligation] both to the Greeks and to the Barbarians; both to the wise and to the unwise." Why? Because they had done something for him? No: but because God through Christ had done something for them, and Paul, as the servant of God, was charged with the commission to preach the Gospel—to be his witness unto all nations.

VERSES 15-17. "So, as much as in me is [to the extent of my ability], I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ [Paul was not ashamed to bring it into contrast and competition with all the philosophies of men then extant]; for it is the power of God unto salvation [it is the instrument of God for salvation—to every one? No: but] *to every one that believeth* [God works through instrumentalities, and his truth is the instrument for human salvation. As Paul subsequently shows—Chap. 10:17—"Faith cometh by hearing, and hearing by the Word of God." And there is not the slightest intimation in the Scriptures that there is salvation to any without faith in the promises of God's Word]—to the Jew first [out of respect to the covenant made with their father Abraham], and also to the Greek"—the Gentiles.

VERSE 17. "For therein [in the Gospel] is the righteousness of God revealed [the deep philosophy of his plan makes manifest his righteous character, as the Apostle shows in this epistle. It is revealed] from faith to faith [*i. e.*, in coming to the study of the divine plan, we must come with faith begotten of reverence for its all-wise Author, expecting to find in it a wisdom superior to all human philosophies. And from this starting point faith will progress to higher and higher altitudes], as it is written, "The just by faith shall live"—those justified by faith must continue to live by faith until faith is lost in full fruition of the sure promises of God.

REDEMPTION IN CHRIST

IV. QUARTER, LESSON II., OCT. 8, ROM. 3:19-26.

Golden Text—"Being justified freely by his grace through the redemption that is in Christ Jesus."—Rom. 3:24.

The theme of this lesson is the foundation doctrine of Christianity, which in these days of worldly wisdom is rapidly falling into disrepute. In innumerable ways the enemies of the cross of Christ are twisting and whittling the Scriptures and resorting to every form of subtle sophistry in order to show men how to climb up into the fold of God in some other than his appointed way. All such are thieves and robbers (John 10:1) seeking to steal away the faith and hope of God's people.

The Apostle is here showing the immense importance and value of the death of Christ, to both Jews and Gentiles, both of whom are alike under the dominion of sin and condemned to death: the Jews in that they were unable to keep the Law of Moses, the Gentiles in that they were unable to live up to the law of their own conscience; so that every mouth is stopped from self-justification, and all the world stands guilty before God. The Jews had vainly hoped to justify themselves before God by keeping his Law; but this the Apostle shows they did not, and could not, do; for the Law uttered only condemnation to all that were under it, its only office to them being to convince them of sin, and to show them how far short they had come.—Verses 19, 20.

But though salvation could never come by the Law, Paul shows that God had a way provided, apart from the Law, whereby men could be saved—not merely Jews, but all men who would come unto him in his appointed way—by faith in Christ Jesus, "whom God hath set forth to be a propitiation [place of satisfaction], through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." The one condition of this salvation is a grateful acceptance of it, by faith, as the free unmerited gift of God through Jesus Christ, which also implies an acknowledgment that we all have sinned and come short of the glory of God, that we are under just condemnation to death, and that we *need a redeemer*. (Verses 20, 22-25.) Thus this Bible plan of salvation requires on our part (1) the acknowledgment of the Bible account of the fall of man, and of his just condemnation to death; (2) our dependence upon the grace of God to rescue us from that condemnation, and (3) faith in his appointed means of doing it, with a grateful, humble acceptance of the favor. But this Bible plan of salvation is antagonistic at every point to the evolution theory, now being thrust forward by many, which denies the fall of man; claims salvation as a natural consequence of an evolution of the human race from low to higher conditions, by the destruction of the carnal or sinful propen-

sities in each sinner by himself; repudiates all necessity for a ransom; and thus rejects the favor of God through the atoning blood of Christ.

VERSES 21, 22, 26 declare that in the plan of God set forth in the Law and the Prophets, and fulfilled in Christ, the righteousness of God is clearly manifested: that he is shown to be just, and yet the justifier of those whom he formerly condemned. If this fact is witnessed to by the Law and the Prophets, the suggestion is that we look to the Law and the Prophets and see how they thus vindicate God's character.

The simple account, as foretold by the prophets, and as historically related by the apostles, is (1) that the only begotten Son of God, who was with God from the beginning of creation, gave up his former glory and took our human nature; (2) that the object of this was that he might become a substitute, a ransom, for the man Adam (and all his posterity) whose life was forfeited by sin; (3) that he might be raised again by the Father and highly exalted to the divine nature, with all power in heaven and in earth to accomplish the complete deliverance of all those whom he purchased by the sacrifice of his humanity.—John 1:1; Col. 1:15-17; 1 Tim. 2:6; Rom. 11:32; Isa. 53:3-5; Phil. 2:9; Isa. 11:10.

The Law, in its typical features, also prefigured the same truths. See *Tabernacle Shadows of Better Sacrifices.*

VERSE 26. God, having justly condemned Adam and all his race as unworthy of everlasting life, *could not justly* reverse his own sentence, without a cause. By his own arrangement, however, Christ was that cause, for the removal of that original sentence of death—in that Christ *died for our sins.* Thus seen, the preaching, through faith in Christ, of divine favor to sinners, once under divine sentence, is not preaching a violation of justice on God's part, but quite the reverse. The very fact that God provided so expensive a ransom-sacrifice for sinners proves that his *justice* is inviolable and unbending. It was because divine justice could not deviate, that divine love and mercy were brought into action; thus revealing to us that side of the divine character. Those who thus see the divine plan of mercy and forgiveness through a sin-offering, a corresponding price, and none others, can see God to be *just* in justifying sinners whom he had once justly sentenced to death.

The doctrine of the *ransom* is thus shown by the Apostle to be fundamental to a proper conception and appreciation of God's character.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR FRIENDS:—Please change TOWER to present address. I miss it, and would not do without it. I shall never drop this welcome visitor; rather would I do my work on one meal a day. It is food to the truth-hungry soul, I need it to sustain my spiritual being, just as I need food to sustain me physically. I hope all subscribers read and digest its precious truths as I do. How it opens up the Word of God and throws light where darkness reigned before! We cannot all uncover these hidden truths, but we can see and accept them when the due time comes for them to be known and pointed out by the Lord's servants.

I close with every kind wish to all in the TOWER office and all the readers of this priceless seed sower. I hand you a letter from my friend May, to whom I had the pleasure of introducing these precious truths.

Yours in the Lord's service. J. A. BOHNET.

MR. J. A. BOHNET.—My dear Sir:—I have not only read but *studied* the DAWN, which you recommended me to secure, and I want you to consider yourself thanked a thousand times for the priceless favor. It is the most wonderful explanation of the old Book that I have found in all of forty years reading and study of its teaching. I assume some acquaintance with Addison, Sherlock, Locke, Scott, and others of less note; besides I have owned every commentary on the Bible that I have ever heard of as having been published in the English language during the last twenty-five years, and nothing that I have ever read seems even to point in the direction of the straight and narrow path opened up and made plain by those three volumes. In its pages I find there is a perfect and complete system, to understand which one must read from Genesis to Revelation.

But I will not write what you well know. Last but not least: They are full of comfort. Faithfully,

J. J. MAY.

BROTHER C. T. RUSSELL:—Your answer in a recent TOWER about voting, etc., seems right; and yet if not right now for Christians to take part in politics, I do not see that it could ever have been; but if the best part of mankind had always kept out, it seems to me we would have had a much worse government than we have. [You will find few *saints'* names amongst those of politicians. We make a distinction, you see, between good people and consecrated saints.—Editor.]

You say a good deal about the "fully consecrated." I often wonder just what you mean by that expression. Of course I have read something of your meaning here and there in your writings, but I would like right well to see a connected, full statement of it. Before I knew anything at all of the DAWN teachings, I had given myself to our Maker and to our Redeemer in every way of which I could think; and I have never taken anything back, so far as I know, nor do I have any thought of so doing. My determination is, and long had been, to cling to him, come what may, in the strength that he gives. Is this "consecration"? In His name,

O. B. M'CURDY.

[Yes, dear Brother, you have the correct idea. Our wills, then all our powers and influence, given to God, is entire consecration. Your query relative to reckoned and actual holiness was, I trust, answered in the August 15th TOWER —"Christ in You the Hope of Glory."—Editor.]

VOL. XIV ALLEGHENY, PA., OCTOBER 1, 1893 No. 19

VIEW FROM THE TOWER

"Where are we?" is the significant question now troubling the thinking portion of Christendom, and occasionally propounded through the religious and secular press. The question has been suggested by the manifest absurdities of the old creeds and the clash of new speculative philosophies, producing such confusion that it is impossible for many to determine just where they stand.

The perplexity of the situation is very manifest from the following remarks which appeared recently in the *New York Sun:*—

"And so the drift goes on, until little by little the question: 'Where are we?' becomes a pregnant religious one. Professors sit in the chairs of seminaries teaching doctrines far enough removed from the originals to make the ancient benefactors turn in their graves; clergymen sign pledges on ordination which they probably know the administrator does not believe himself; the standards are in many cases only the buoys which show how far the ships of the churches have got away from the mapped-out channels. It is the age of go as you please, of every man for himself, and all that. Nobody knows where it is all to end, and those who are interested most seem to care least."

This may be regarded by some as merely a pessimistic view of the case; but it is not. The writer has not expressed it nearly so strong as the facts would warrant. Within the past three years the tendency toward open infidelity has been amazingly on the increase in both the pulpits and pews of Christendom; and now the boldest strike is being made, not only against the doctrines of the Bible, and against the doctrines set forth in the various creeds, but against the Bible itself as a divinely inspired revelation.

Failing to see in it God's plan of the ages and all its varied corroborative testimony as one harmonious whole, and seeing its inharmony on every other line of interpretation, the conclusion is rapidly being reached, and that by eminent clergymen, too, that the Bible is not a divinely inspired book; and with great boldness they are so openly declaring it that thinking people in amazement are inquiring, Whither are we drifting?

The recent controversy in the case of Dr. Briggs has done much to accelerate the movement toward infidelity: for, though the Presbyterian General Assembly has declared against him, he is regarded by many as a very martyr for truth. The Rev. Lyman Abbott, successor to Henry Ward Beecher, ranks him as a prophet, and a worthy successor of the prophets of old. But for this it is not at all necessary in his estimation that he should be in harmony with the prophets of the Bible; for Dr. Abbott has no more respect for the Bible than for

many other books. Quoting the common belief—"The Bible is the Word of God!" he replies, "Oh, I beg your pardon, the Bible is not the Word of God. I challenge any man who calls the Bible the Word of God to find that phrase, the Word of God, ever used in the Bible." "The Bible [he says] is itself the product of the church, and the church is the product of the individual experience. First comes the individual consciousness of God, and then out of all the gathered consciousness of God there comes the institution of religion, the church; and then out of the life of the church and its ministry comes the literature of religion, the Bible." His order of authority would therefore be (1) the individual consciousness of God, (2) the church, and (3) the Bible.

Of course, then, Dr. Briggs and Dr. Abbott and many other eminent divines (?) are quite on a par with all the Old Testament prophets and the New Testament apostles, according to this theory.

But Dr. Abbott is not the only one who thus boldly repudiates the Word of God: others, too, are gaining courage by such examples, and these sentiments bid fair to be the popular ones in a very short time. The Rev. Dr. Campbell, a professor in the Presbyterian college of Montreal, Canada, recently delivered a lecture before the students on "The perfect Book, or the perfect Father," in which he boldly assailed the Bible as a mass of contradictions, not fairly or truthfully representing the character and plan of God, and consequently not an infallible rule of faith. And now this gentleman's course is likely to raise as stiff a breeze in Canada as that of Dr. Briggs has raised in this country, the matter having been already referred to the General Assembly there.

Another reverend (?) gentleman, Mr. Horton, who has written a volume on "The Inspiration of the Bible," and another on "Revelation and the Bible," said recently, in a lecture to the divinity students of Yale College, that he objected to the current practice of preachers calling the Bible the Word of God. He had no toleration for what he termed a strange birth of time, "the cult of Bibliolatry." He said it was due to truth and honesty for preachers "to deliver the church from the confusion and mischief and error which have been incurred by this one baseless notion, that a book written by human pens and handed down by human methods, transcribed, translated and compiled by fallible human minds, is, or can be as such, the Word of God."

It matters little how presbyteries, synods and assemblies deal with these men and their views: they cannot silence them. The rising generation of theological students is under their influence, and many who have quietly held such views are now encouraged to give expression to them. But the most notable outgrowth of these sentiments is what is called the New American Bible, now in course of preparation under the direction of Prof. Haupt of the Johns Hopkins University, the contributors (Prof. Briggs being among them) all representing the school of the so-called higher criticism, which repudiates the commonly accepted view of divine inspiration; and the attempt is to reconstruct the Scriptures from their standpoint.

Thus the authority of the Scriptures is assailed in high places, and the question, Whither are we drifting? is indeed a pregnant one in Christendom. The drift is unmistakable. The rapids of skepticism are fast hurrying on toward the final plunge into open infidelity; and "who shall be able to stand?" This is the day when "the fire shall try every man's work, of what sort it is" and it behooves every child of God to fortify his faith with all the evidences which the Lord has graciously supplied to enable us to stand in this evil day.—Dan. 12:10.

We would therefore commend to our readers a careful review of the first three chapters of MILLENNIAL DAWN, VOL. I., and the articles in the TOWER on "The Law of God" (Nov. 1, '92) and "The Calling, Office and Authority of the Twelve Apostles" (May 1, '93). And let us notice further that the Scriptures do claim to be the Word of God, though their authority by no means depends upon the finding of that expression in the Scriptures, as Dr. Abbott seems to intimate. See Luke 4:4; 5:1; 8:21; Acts 4:31; 8:14; 11:1; 13:44; Rom. 9:6; 10:17; 2 Cor. 2:17; 4:2; Eph. 6:17; 2 Tim. 2:9; Titus 2:5; Heb. 4:12; 6:5; 13:7; Rev. 1:2; 11:3.

It is a great mistake to affirm that the Bible is the product of the church; and those who make this claim do not know where to look for the church. The Scriptures declare that Jesus Christ was the *head* and *forerunner* of the church; and if he was the forerunner it is plain that none of the members of the church preceded him, and, therefore, that the Old Testament Scriptures—which Paul says "were written aforetime (before Christ's advent) for our instruction that we through patience and the consolation of the Scriptures might possess the hope" (of the Gospel—Rom. 15:4)—were not the product of the church. And if, as we have shown, the writings of the Apostles were divinely inspired, then the New Testament Scriptures are not the product of the church. But consecrated human agencies were used in both cases as God's honored instruments. The word of the Lord through the apostles is not the product of the church, but of divine revelation. And never since those inspired apostles fell asleep has the church been able to add one iota to the heavenly wisdom revealed through them; and to whatever extent she has wandered from their teachings, she has manifested her folly by vain philosophies which exposes her ignorance and egotism.

Nor is the church, as Dr. Abbott claims, the product of individual experience or consciousness of God; for, apart from the Word of God, we have no acquaintance with him. We are sanctified by the truth of God's Word, is the way the Lord expresses it (John 17:17), not that the Word of God is the product of our previous sanctification without the truth. The Word of God, therefore, is the only real authority of divine truth; and neither the church collectively, nor church councils, nor the individual members of it, except the twelve divinely inspired ones, are any authorities.

It is claimed by some that the church has exercised the authority of deciding and declaring which of the various ancient writings properly belong to the sacred code as we now possess it. But the claim is utterly fallacious. Concerning this claim let us observe how the facts stand, and note how manifestly the great Head of the church has supervised this matter. The same divine providence which communicated the truth to the prophets, both by natural and supernatural means, was just as capable of deserving and, later, of compiling those documents; and in both cases the human agents were only the instruments in his hands, whether knowingly and willingly or not.

The Old Testament Scriptures were all carefully and religiously preserved by the Jews down to the inauguration of the Christian dispensation, and then their testimony was carefully interwoven by Christ and his inspired apostles with the further developments of divine truth due in the new dispensation of the Gospel age. And they are freely quoted and referred to by them as of divine authority, while the New Testament writings are presented as supplemental to them and of equal authority and divine inspiration; and all bear the one harmonious testimony.

The various books being thus linked together, so that if one were lost others would indicate the loss, and if a false one were supplied it would lack such indorsements and its in harmony would be manifest, it is easily seen that no human authority was necessary to make up the canon of Scripture. It is divinely indicated; and we would be very obtuse not to be able to recognize it, even if those writings were lying around loosely and separately. Those who compiled the Scriptures merely did what we could do today without their aid: they read the mutual indorsements of the Lord and the apostles and prophets. But while we do not accord to them any authority or special wisdom in the matter, we do gratefully accept the compilation as a providential aid to our study of the complete Scriptures, in the same way that we also accept the still more recent helps of concordances, etc.

And all of these providential helps have aided in the discovery in the Scriptures of the divine plan of the ages, which links them all together as parts of one harmonious whole which cannot be broken. Without the aid of the compilation of the Scriptures and its systematic division into chapters and verses for convenience of reference, and the valuable aid of complete concordances in the comparison of scripture with scripture, humanly speaking, we would at least be at great disadvantage, if indeed we could at all have arrived at an exact knowledge of the plan of God. God, who works by means, and who uses human instrumentalities when adapted to his service, wisely and graciously had all this preparatory work done for us before the due time came for the full discovery and understanding of his plan of the ages. And we rejoice and give thanks to God, and highly esteem every consecrated and honored human instrumentality which has facilitated our progress in the knowledge of the truth, though we recognize them merely as the instruments of a wise overruling providence which carefully comprehended, and carefully adjusted, all the various means to the accomplishment of his purpose in the full enlightenment of his elect.

Those who lack the evidence of the plan of the ages to the inspiration of the Bible lack the strongest testimony of all, and the time is very near when none will be able to stand the searching tests of this day of the Lord who are not amply supported by its strength.

BLESSED ASSURANCES

Do you need a counselor to direct your paths? "Thou shalt guide me with thy counsel, and afterward receive me to glory." Psa. 73:24.

Do you want a friend? "There is a friend that sticketh closer than a brother." Prov. 18:24.

Are you discouraged? "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Psa. 31:24.

Have you been wronged? "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5:44.

Do you suffer for well doing? "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. 2:20.

Are you heavy laden? "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

Are you ignorant? "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Are you tempted to do wrong? "If sinners entice thee, consent thou not." Prov. 1:10.

Do you hunger after righteousness? "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

Are you fearful? "O Israel, trust thou in the Lord: he is their help and their shield." Psa. 115:9.

Do you want sympathy? "Like as a father pitieth his children, so the Lord pitieth them that reverence him." Psa. 103:13.

THOUGH YE BE ESTABLISHED

[Reprinted in issue of October 15, 1902, which please see.]

"WHO IS SUFFICIENT FOR THESE THINGS?"

[Reprinted in issue of December 1, 1905, which please see.]

JUSTIFICATION BY FAITH

IV. QUARTER, LESSON III., OCT. 15, ROM. 5:1-11.

Golden Text—"While we were yet sinners, Christ died for us."—Rom. 5:8.

Thus far this epistle has established (1) the necessity of justification to salvation from sin and death; (2) that the terms of this salvation are alike for both Jews and Gentiles; (3) that faith in the precious blood of Christ as the payment of our ransom, implying a humble, grateful reliance upon the same for salvation, is the one divinely appointed condition of justification and salvation; and (4) in Abraham's case, he has illustrated the nature and promptings of such a true and saving faith. In this lesson the Apostle refers to the blessed influence of faith upon the character, and to its bearings upon the future prospects of those exercising it.

VERSE 1 shows that the immediate effect of faith is a blessed realization of peace with God; not through personal worthiness of his favor, but through our Lord Jesus Christ, by whom we have received the atonement, his righteousness being imputed to us by faith. In thus accepting him whom God has appointed for our salvation, as our Redeemer and Lord, we thereby acknowledge our own imperfections and sins and the necessity of redemption by the payment of a ransom, a substitute, an equivalent price, for that which was lost through sin.

This first step of faith restores the believer to all the privileges and blessings originally bestowed upon the human son of God, Adam, and afterward forfeited by him, though their *full* realization does not belong to the present age, viz.—everlasting life, uninterrupted peace and communion with God, and all the blessings of his fatherly providence. But, until the appointed time of Christ's reign, the experiences of the believer are the joys *of faith and hope*, and of present peace and communion with God in consequence of that faith and hope. In other words he holds a check for full restitution, to be honored and cashed in the due time of God's appointment.

VERSE 2 has reference to a second privileged step of faith, an access by faith into a still higher grace, or position of favor, wherein also we stand *by faith* and rejoice in hope of the glory of God. Elsewhere we have been shown that this higher grace is the privilege of being "transformed" to a higher nature, of being made "partakers of the divine nature," "heirs of God, and joint-heirs with Jesus Christ, if so be that we suffer with him," and of being made like him and seeing him "as he is"—"the express image of the Father's person." (Rom. 12:2; 2 Pet. 1:4; Rom. 8:17; 1 John 3:2; Heb. 1:3) This is the "high calling" (Phil. 3:14) of those who, *being justified by faith*, have enough faith to go still further and accept and appreciate this great privilege of our high calling and enough of the spirit of Christ to follow in his footsteps of self-sacrifice faithfully, even unto death. The access into this higher grace cannot be obtained except from the standpoint of the previous grace of justification.

This is clearly manifest from the exhortation of the Apostle in Rom. 12:1: "I beseech you therefore *brethren*, ... that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Those addressed are *"brethren"* of the household of faith, justified believers, before they are *invited* to accept this higher grace. Otherwise, being still under condemnation to death, they would have nothing to offer in sacrifice to God, and certainly nothing which would be holy and acceptable. Of this we have assurance also in the typical sacrifices of the Mosaic law. The sacrifices of the day of atonement which foreshadowed the "better sacrifices" (Heb. 9:23) of Christ Jesus and his body, the Church, must be without blemish (Lev. 1:3; 3:1-6; 4:3, 23, 28; 22:21-25), and so must the "better sacrifices" be. Christ Jesus, our Head, "the High Priest of our profession," was "holy, harmless, undefiled, and separate from sinners;" "he knew no sin;" and in him, therefore, the Father was well pleased. (Heb. 7:26; 1 John 3:5; Matt. 3:17) We, however, have no such actual perfection; but, clothed in his imputed righteousness by faith in his blood shed for the remission of sins—justified—we also are acceptable to God in the Beloved. (Eph. 1:6) And thus, being called, we are eligible to the higher grace of sonship on the plane of the divine nature, and to joint-heirship with Christ Jesus of the Father's love and bounty; and to us belong the *"exceeding great and precious* promises" of God.—2 Pet. 1:4.

VERSES 3, 4. In this confident and glorious hope we rejoice, even in the midst of tribulations, knowing that they constitute the discipline necessary to fit us for our future exalted station. If rightly exercised by these, by a spirit of humility and submission, they will work in us the beautiful grace of patience. And patience in submitting to trial will lead to large and valuable experience—experience of God's love and wisdom and grace and comfort. And this experience will brighten hope and strengthen our confidence in God.

VERSE 5. "And hope maketh not ashamed, because," etc. Those inspired by this hope experience no sense of shame under the discipline and trials they must endure. The world, and merely nominal Christians, may despise and reject and persecute them, as they did their Lord; but, having the love of God shed abroad in their hearts, they *glory in tribulations and rejoice to be counted worthy to suffer for his name's sake.* And in the glorious message they bear there is nothing to be ashamed of; for it is the power of God unto salvation to every one that believth. It tells of an election now of a "peculiar people," for an exalted position of service, and of the abounding free grace to all the families of the earth when, "in due time" (1 Tim. 2:6), the elect "little flock," the "royal priesthood," the "peculiar people," have been exalted to reign with Christ in his Kingdom.

VERSES 6-8 return to the subject of justification to point out the great love of God in providing for the redemption of sinners at such cost to himself. Rarely, indeed, would human love sacrifice *life* for another, even for a righteous person; but God commended his love to us, in that while we were yet sinners, he gave his only begotten Son to die for us—a gift which fond parents of an only and dutiful child can perhaps most fully appreciate.

The Apostle also points out our helpless condition—that we were without any strength to help ourselves, and that our salvation is therefore the *free gift* of God, through Christ, and hence a manifestation of his great love. He further indicates that the time of the payment of our ransom price was definitely prearranged—*"In due time,* Christ died for the ungodly." This is a marked reference to the fact that *time* is a special feature in God's great plan of the ages. There was a particular *appointed time* for the payment of our ransom, as

well as for every other feature of the wondrous plan. Those who wish to consider this important time element, will do well to study MILLENNIAL DAWN, VOL. II., *The Time is at Hand.*

VERSES 9, 10 teach us to build upon this manifestation of God's love in the gift of his Son, and our justification through faith in his blood, the reasonable, as well as Scriptural, hope of final complete salvation *through him. When we were enemies,* God, by the death of his Son, manifested his sympathy for us by paying our penalty for us; and "*much more,* being reconciled [being justified and recognized as sons of God], we shall be saved from wrath [restored to the proper condition of sons—liberated from sin and death, the manifestation of God's wrath] through him."

Thus, as long as we continue to trust in the merit of our Redeemer, gratefully accepting the free gift of God's love, we have the fullest reasonable and Scriptural assurance of salvation.

VERSE 11 points out a further cause for rejoicing in the fact that we who believe have *now* received the atonement—that we are *now* reckoned of God as perfect through Christ, and as worthy to be called his sons, and to receive the favors of sons. Having this reckoned standing now, we are in position to receive the additional favor of our high calling to be the bride and joint-heir of his dear Son. May all the consecrated duly appreciate their high calling, and strive to make their calling and election sure. "This is the victory that overcometh the world, even your faith."—1 John 5:4.

CHRISTIAN LIVING

IV. QUARTER, LESSON IV, OCT. 22, ROM. 12:1-15.

Golden Text—"Be not overcome of evil but overcome evil with good."—Rom. 12:21.

Having in previous chapters called attention to the marvelous depths of divine wisdom and grace manifested in the plan of the ages, and having pointed out its strong foundation and its ultimate glorious purpose, the Apostle now (in chapters 12-15) proceeds to draw some very practical lessons, and to exhort the household of faith to fully appreciate and accept the grace of God through Christ, and to be faithful and worthy sons and heirs of God.

VERSE 1 is an exhortation to those already justified by faith in Christ as the Redeemer, and who are therefore "brethren" of the household of faith, to enter into the higher grace of sons of God on the spiritual plane and become joint-heirs with his dear Son and partakers with him of the divine nature. (2 Pet. 1:4) The way to this exalted position is pointed out as a way of sacrifice—"Present your bodies a living sacrifice." To do so is to do just what our Lord Jesus did who said, "I came not to do mine own will, but the will of him that sent me." It is to ignore the will of the flesh with all its ambitions, hopes and aims, however proper they may be in themselves, henceforth to devote all our time, our energies and our talents, be they many or few, to the doing of the Master's work, so that we can say with Christ Jesus, It is my meat to do his will and to finish his work. (John 4:34) And this consecration is even unto death, when, the course being finished, the reward is sure.

Such a sacrifice on the part of justified believers is reckoned of God as "holy," because the merit of our Redeemer is imputed to us through faith; and it is therefore acceptable to God, and is but our reasonable service, and would be so even if no such reward were promised.

VERSE 2. "And be not conformed to [patterned after] this world [its ideas, hopes and aims]; but be ye transformed [remodeled, changed] by the renewing of your mind [by taking the mind of Christ—by endeavoring to think as he thought and to do as he did or would do in your circumstances], that ye may prove what is that good and acceptable and perfect will of God"—for only by coming into such an attitude of mind can we fully know the will of God. Any other attitude is more or less biased by prejudice, making our discernment of the will of God more or less indistinct.

VERSE 3. Through the grace given unto him Paul foresaw that one of the greatest temptations among Christians would be ambition to be great and highly esteemed, if not by the world, at least among those in the faith, and to do some great thing that would attract attention, rather than the common things that constitute the bulk of actual service. And therefore he counsels every man to take a sober estimate of his talents, neither overrating nor underrating them, so that he may make the best use of them as a wise and faithful steward.

VERSES 4, 5 assure us of the important and honorable place of every member of the body of Christ, though all have not the same office. All are useful and needful one to another, and each should seek to know his place and to do his part in it for the edification of the body.

VERSES 6-8 urge faithfulness in the use of our talents in accordance with a sober and just estimate of them. Thus, if we have no talent for public speaking or teaching, we should not waste our energies and misrepresent the truth by poor attempts to use a talent not possessed; but, having found that capacity in which we can do most effectual service for the truth, let us spend our energies along that line with diligence and carefulness. "Having, then, gifts *differing,*" let us use them with diligence, patience, simplicity and cheerfulness, contented to be very humble in the estimation of others that our talents may increase the more to the Master's glory.

VERSES 9, 10. "Let love be unfeigned"—not hypocritical. And let it always be pure—not a sickly sentimentalism which forgets or ignores the proper bounds of propriety between brethren and sisters in Christ, which even the world recognizes, and which all the saints should the more firmly establish. The pure love of Christ in our hearts knows no man after the flesh, and puts no confidence in the flesh: it recognizes the inherent depravity of the old nature and keeps the flesh under the heel of the new nature. Consequently, its disposition is the very reverse of undue familiarity: it is dignified, simple, pure, and maintains always that proper reserve with the opposite sex which is approved even by the world, and which much more becometh saints. The manifestations of love among the saints should rather be after the manner indicated in verse 10—by "in honor preferring one another," and by such kindness as is entirely consistent with the most refined modesty and purity. In such a state of mind and heart, sisters will prefer to exchange their confidences and intimacies with their husbands or with sisters, and brethren with their wives or with fellow brethren; thus no reproach will be brought upon the cause of Christ.

The Apostle again indicates the disposition of this pure love among the saints in his letter to Timothy (1 Tim. 5:1, 3, 5), saying, "Rebuke not an elder [an aged brother, even if he has erred; have respect to his years], but entreat his *as a father;* and the younger men *as brethren;* the elder women *as mothers;* the younger women *as sisters, with all purity* [with no semblance of undue familiarity]. Honor widows that are widows indeed"—whose trust is in God, and whose conduct is consistent with that trust.

"Abhor that which is evil and cleave to that which is good;" "abstain from all appearance of evil," and "let not your good be evil spoken of" through any careless or imprudent conduct; and, "finally, whatsoever things are *true,* whatsoever things are *honest,* whatsoever things are *just,* whatsoever things are *pure,* whatsoever things are *lovely,* whatsoever things are *of good report:* if there be any virtue, and if there be any praise, think on these things," and act on them.—1 Thes. 5:22; Rom. 14:16; Phil. 4:8.

VERSES 11-15 need no comment, but are worthy of careful pondering by all those who are earnestly striving to develop in themselves the likeness of Christ.

ABSTINENCE FOR THE SAKE OF OTHERS

IV. QUARTER, LESSON V., OCT. 29, 1 COR. 8:1-13.

Golden Text—"We then that are strong ought to bear the infirmities of the weak."—Rom. 15:1.

The Corinthian Christians were in the midst of an idolatrous people, and had come out from them. They had heard and accepted the Gospel of Christ, and now desired to be entirely separate from idolaters. To such an extent was idolatry practiced in Corinth that most of the meat offered for sale in the markets was first offered to idols, and it was not always easy to learn which had and which had not been offered in sacrifice to some heathen deity. Some of the Christians were conscientiously opposed to having anything to do with such meats, while others felt that it made no difference whether they partook of it or not, since the meat suffered no change, and since they had no sympathy with the idolatrous worship. The question was referred to the Apostle Paul, who replied:—

Verses 1, 4, 7. "Now, concerning the idol sacrifices, *we* know that an image is nothing in the world [that it is only an imaginary god], and that no one is God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), yet to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. But this knowledge is not in all." (The intervening lines are parenthetic. See *Diaglott*). All men were not enlightened by the gospel and so relieved from superstition; and, consequently, the eating of such meats in their presence might seem to them to be an indorsement of the idol-worship; and thus they might be misled into a partial indorsement of idolatry. Or at least the influence of such Christians might be greatly weakened.

Therefore, while he admits that there would be nothing wrong—no sacrifice of any principle—in the eating of such meat (verse 8), he advises that these Christians forego the use of their liberty in this matter out of deference to the conscience of weaker brethren who might otherwise be made to stumble.

And so clearly did the Apostle realize his responsibility for the weaker brethren, that he said that if his eating of meat would cause his brother to stumble he would never eat meat. —Verse 13.

Nor was he inclined to glory over his weaker brother because of his fuller knowledge and consequent freedom from superstition. Mere knowledge, he said, puffs up, but love builds up. (Verses 1-4.) Therefore he preferred in love to seek to build up the weaker brother's faith and to avoid placing any stumbling block in his way, rather than to boast of his superior knowledge and liberty and to cause his brother to stumble for whom Christ died. The latter course he shows to be sinful (verse 12), while the former is the only one consistent with true Christian love.

The *Golden Text* from the Apostle's letter to the Romans, with the two succeeding verses, further enforces this same sentiment, which all would do well to consider in every matter. While with us at this day this principle does not involve the eating of meats, it does touch many other things which should be considered in the light of our responsibilities for our brother's keeping in the faith. It should regulate our general conduct, our conversation, our manners, our dress, our conduct and habits of life, that all may be to the glory of God, to the edification of our brethren, and that our light may shine before the world.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

Dear Sir:—In the good providence of God, your three volumes of Millennial Dawn were placed in my hands by one of the Lord's "little ones." They have been read carefully and prayerfully, over and over again; and for them I render unceasing praise to our blessed Lord.

I am one of those "who love his appearing," and I am watching the "signs of the times" with unbounded interest. Enclosed find subscription to the Watch Tower.

Yours in his love, Mrs. M. E. Morrill.

Kind Sirs:—"He that desireth knowledge, let him ask of God." I have realized untold blessings from Vol. I. of the Millennial Dawn series; and, desiring to know more of the truth of God, I send my order for the other two volumes. Find enclosed fifty cents.

May God bless you in the work you are now advancing.

Yours with respect, Rev. W. H. Prathes.

Gentlemen:—About two years ago I read the first volume of Millennial Dawn, and am well pleased with it. It sheds new light on God's Word. After critical examination I am convinced that it presents the truth. I now desire volumes two and three of the Dawn series.

I joined the Missionary Baptists when about 17 years old, and was a zealous member until about ten years ago, when I began to investigate their teachings. To my great astonishment I discovered they were teaching and following their creed and the doctrines and traditions of men. So about three years ago I earnestly requested them to drop my name from their membership. I almost became an avowed infidel.

After reading *The Plan of the Ages* (bought of a colporteur) and skimming through volumes two and three (borrowed on short time), I lost that proclivity to infidelity, and again enlisted as a soldier of the cross. I am an earnest seeker after truth. I have had a strong desire to preach the Gospel of Christ ever since my youth, and I earnestly hope and pray that the day is fast approaching when, by the grace of God, and careful study, I shall know what I believe, and why I believe it, and shall bear to many the precious news of "good tidings of great joy, which shall be to all people." Your prayers are earnestly desired.

Yours fraternally, O. H. Purefoy.

Dear Brother Russell:—I praise God for the truth as I now see it. For seventeen years I wandered in darkness, groping, expecting something, I knew not what, and believing all the time that those who did not repent and accept Christ in this life would be lost; but I do thank God that this truth has dawned upon me in its beauty and holiness: that I can see a God of justice, love, mercy and power, and that in Jesus Christ, to whom I hope to be united as one of the Bride, I see that which is altogether lovely. To him may all honor and praise be given. Amen. G. W. Lacy.

Dear Brother Russell:—When out collecting for a banquet in the Salvation Army about the first of April, I was introduced to Dawn. Words cannot express the joy and delight which that book and the Tower lent me by a friend have given me. I acted at once on my honest conviction, gave in my resignation and commenced to spread the *truth*. A great number have since commenced to read Dawn, but the officer in charge here is shocked at my course. He called a special meeting and denounced me as a heretic, infidel, traitor to the Army and a person to be generally shunned—I suppose to prevent the soldiers visiting me, as I am widely known here. He said he did not care what we believed, if we did not *teach* it. However, I told him I would teach it: that I should, to do my duty to God and my fellow men, proclaim the truth as loudly as I had the falsehood. I ask the prayers of all the faithful that I may be strengthened for my work. As Father Chiniquy says with regard to Rome, you have to live in the Army to understand it. Looking from the outside, one would think it real, and I believe at first it was; but selfish ambition, self-aggrandizement and vain-glory have so crept in that it will overthrow itself.

Your new-found sister Mrs. E. Williamson.

Dear Sir:—I have just finished reading Millennial Dawn, and I am charmed and delighted beyond all expression. I want to thank you for the real joy and heart-gladness the work has afforded me. Everything is so plain and reasonable that I want the whole world to read this work; and if others would receive one hundredth part the light and joy that have come into my life, they would be amply repaid for time and trouble.

With what system and order our Heavenly Father has worked for man's benefit had crossed my mind to a certain extent before; but you have made him more than ever the All-wise. What can I do to help on this glorious work?

J. Tufford.

Editor Zion's Watch Tower:—The papers sent are at hand. I have been greatly interested in the subject of baptism, and have studied considerably the different doctrines taught concerning it, and my mind has been very much unsettled regarding it. I want to say now that your article on "Baptism and its Import," in Tower of June 15th, is to me the plainest and most convincing exegesis of the subject that I have read. That number of the Watch Tower alone is worth the year's subscription.

Yours in Christ, J. M. Alexander.

Dear Brother:—I have given up all for the Master's work, and I am all alone. I have had to stand as a witness against the entire city. For the last week my stand was taken in accordance with our Master's teachings as shown me through the Watch Tower. I did not force my views on any one, but, when it became necessary, I withstood the entire town. They threatened to boycott me, and many of them have done so; but the Master has quadrupled my business in spite of their opposition. What difference to me how many are against me, when he is for me. The only thing that troubles me is that I cannot do more for him.

I have placed the Dawn before almost every one in this city. Dear brother, pray for me, that I may stand fast and that he may open a way of usefulness for me. It is a great honor to be able to work for our Master.

Yours in his love, G. L. Franklin.

UNEQUALLY YOKED

"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial [Deut. 13:13]? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God. . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:14-18.

This command, not to be unequally yoked with unbelievers, is very generally quoted with reference to the subject of marriage. And it is properly so applied, being a general principle applicable in a variety of cases. But the Apostle is not here referring to the marriage bond, but to the bonds of friendship and communion, which should be sacred among the saints, and which should not exist between believers and unbelievers. Through this and the preceding chapter he has been discoursing about the doctrine of Christ. He has been preaching the gospel of redemption and resurrection, and of the privilege of being new creatures in Christ, and showing that, having by faith received the blessed gospel, we are ambassadors for Christ and co-workers together with him in making it known to others; and that as such we should be faithful to our commission, and under no circumstances allow the truth to be mixed with error. The idea is not that the saints should be unkind or unneighborly to the unbelieving: on the contrary, they are to be kind to all men, to the thankful and to the unthankful, to the believing and to the unbelieving (Luke 6:35; Gal. 6:10); but it is that they should not be friends in the sense of having communion and fellowship.

To be "*yoked*" together with another signifies more than a mere passing friendliness or neighborly kindness. It signifies an intimacy, a companionship, a fellowship of spirit. If two are bound together with the same yoke, they must of necessity walk together; and if they cannot agree to walk together, they must sever the yoke, whether it be a literal wooden yoke, or a yoke of friendship. Friendship is more than a passing kindness, and never exists without some bonds of fellowship. With a loyal and faithful Christian the bonds of fellowship or friendship can be none other than those of a common faith and hope. He has renounced the world with its ambitions and aims, has lost its spirit, and has received instead the spirit of Christ with all its new and heavenly aspirations and hopes; consequently, if he be true to his profession, those earthly things can no longer constitute bonds of fellowship with him: he cannot submit to be yoked with those who are of the world. He has also renounced all the vain philosophies of human invention and has taken for his guide, and has found his delight in, the infallible Word of divine truth; consequently, if he remain true to his profession, the theories and speculations of men can constitute no bond of fellowship with him; for he has no sympathy with them. And, further, his commission as an ambassador for Christ (2 Cor. 5:20) not only precludes the possibility of fellowship on those terms, but it also arrays him, as a defender of the faith once delivered to the saints by the Lord and the Apostles, in opposition to every other form of doctrine.

The Apostle's questions are therefore significant: "What fellowship hath righteousness with unrighteousness?" None whatever: the man who is righteous cannot approve or agree with the unrighteous; they cannot walk together, either under the one yoke or the other, and they naturally drift apart, because there is nothing to hold them together. "And what communion hath light with darkness?" Can the natural light and darkness abide together? No more can the light of truth in one heart and the darkness of error in another draw them together in fellowship and sympathy. They are repellant and not attractive forces. They cannot assimilate. The light may come where darkness reigns and chase it away, and then there can be communion in light; but when the darkness opposes the light, and instead of giving place to it, seeks to overwhelm it, there can be no communion except the light suffer an eclipse and go out in darkness.

And "what concord [what harmony] hath Christ [the body of Christ, the true church] with Belial [with those who say, "Let us go and serve other gods"—See Deut. 13:13]? Those who agree with and fellowship such, have not the spirit of Christ, and are none of his, no matter how loudly they profess to be. "Or what part hath he that believeth with an infidel," an unbeliever? Is there any bond of fellowship there? "And what agreement hath the temple of God [the church, the body of Christ] with idols?" Can the spirit of God and the spirit of idolatry dwell in the same heart? God will not share his temple with another. We must be wholly devoted to him, or we are not acceptable to him. Therefore, every other idol must be banished from our hearts, Christ alone enthroned, and only his true and loyal subjects fellowshipped.

"Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How explicit and positive is the command, and how blessed the promise to the obedient. Every word of the command is full of significance:—

The first word—"Wherefore"—calls up the forceful argument preceding, *i. e.*, in view of the fact that it is impossible to serve two masters or to have the spirit of Christ, and still have fellowship with the opponents of Christ; in view of the fact that we must either be true and loyal to him, or else be none of his—"Wherefore, come out from among them [from among the enemies of Christ, whether the avowed or the deceitfully cloaked, who, although professing to be light-bringers and truth-seekers, love darkness better than light, because their hearts are not right; whose conduct shows that they do not love the Lord and the truth, and who only seek to entice the faithful away from the narrow path which God has marked out]; and be ye separate, saith the Lord, and touch not the unclean."

To be separate does not mean to be friends and companions, or to be in fellowship on any grounds. It means that we are to make a clean-cut division between ourselves and all the unclean, the impure in heart, as manifested by their disloyalty to the truth, and thereby to God, its great Author; and that this separation is to be so marked that the disfellowshipped one will be sure to know it, and that none can mistake our obedience and loyalty to the Lord and his truth. There is to be no trifling or half-way obedience in this matter; for we are not only to be separate in spirit from the enemies of the Lord, but we are not *to touch* the unclean. As the Apostle elsewhere says we are to "avoid them"—to have no part or lot with them.

It is only on these conditions that we have the Lord's promise—"And I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." We are thus brought face to face with the alternative of making a definite choice between the Lord and his truth on the one hand, and the enemies of the Lord, whether open or covert, on the other. The command is, "Choose ye this day whom ye will serve." There is no neutral ground; and no half-way compliance can realize the blessed promise—"And I will receive you," etc.

It is the spirit of the world, and not the spirit of Christ, which considers such a separation from the ungodly and the apostate a hard service. The loyal heart cannot admit to its communion and fellowship those who have not the same loyal disposition. What would be the natural conclusion of a husband, if he saw his wife, who professed loyalty and devotion to him, making a special friend or companion of his enemy, either secret or open? or of the wife whose husband found pleasure in fellowship and communion with one who is an enemy to her, or who in any way treats her with discourtesy or disrespect? And should we not be equally loyal to our heavenly Bridegroom and our heavenly Father? and equally sensitive and quick to discern the opposing spirit which seeks to undermine and destroy the faith and loyalty of God's elect? Would not true loyalty and devotion count the injury or the blessing done to a friend as done unto us? So the Lord views the matter when he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it *unto me*." (Matt. 25:40) And so also the Psalmist teaches, saying, "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: *I count them mine enemies*."

To thus come out from among the unclean, and to be separate from all the deceitful, as well as from the open, workers of iniquity, may often leave us quite alone in the world; but the truly loyal heart will *prefer* to be alone with God, rather than to have the friendship of those who are untrue to him. Even if the Scriptures had nothing to say on the subject, such would be *natural* to a devoted heart.

It is therefore all in vain that some testify of their love to God while they keep company with his opponents. Their actions speak louder than their words. It is in vain also that they urge the plea of charity when the Lord says, "Be ye separate, and touch not the unclean."

Many, and very plain and positive, are the warnings of the Word of God against the "evil communications" that "corrupt good manners." (1 Cor. 15:33) The Apostle Paul's counsel (Acts 20:28-30) to all the elders of the church was, "Take heed, therefore, unto yourselves, and to all the flock, over which the holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood: for I know this, that after my departing shall *grievous wolves* enter in among you, not sparing the flock. Also of *your own selves* shall men arise, speaking perverse things, to draw away disciples after them." And Jude said, "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own desires. These be they who separate themselves [from the truth and its spirit], sensual [minding earthly things, and gratifying the ambitions and tastes of the old nature], having not the spirit. But ye, beloved, building up yourselves on your most holy faith, praying with a holy spirit [a spirit of loyalty and devotion to God], keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 17-21.

Thus we are put on guard against the enemies of the truth, and it is made obligatory upon all the faithful to be on the alert against them, and to be prompt in discerning and in dealing with them, so that the flock of Christ may be spared. The Apostle Paul grows very earnest in urging this matter, saying, "Now *I beseech you*, brethren, *mark them* which cause divisions and offences *contrary to the doctrine which ye have learned*, and *avoid them:* for they that are such serve not our Lord Jesus Christ, but their own desires; and by good words and fair speeches deceive the hearts of the simple [of those not on the alert for the encroachment of error]." (Rom. 16:17, 18) Again, says the same Apostle (2 Tim. 2:16), "*Shun* profane and vain babblings; for they will increase unto more ungodliness."

No, says the ungodly policy of this evil day of compromises and of disloyalty to "the faith once delivered to the saints," we cannot walk by this strict rule: we dare not recognize and admit the real character of a wolf in the sheepfold, if the wolf be attired in sheep's clothing; we must accept his professions, notwithstanding his words and his actions to the contrary. We cannot believe that *of our own selves*—right in the midst of the company of the consecrated—any will arise to "pervert the truth" and to "draw disciples after them;" and we dare not "mark" any as such, and "avoid them," or "shun their profane and vain babblings," as the Apostle suggests, for it would be uncharitable, unloving.

Of late we hear a great deal in favor of a broad-minded charity which gives loose rein to the enemies of the doctrines of Christ—a charity which can affiliate with every form of belief or unbelief; that makes no claims of superiority for one religion over another, be it heathen or Christian or antichristian; and that freely fellowships all and bids all God speed, utterly heedless of the Word of the Lord which says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," and "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is *partaker of his evil deeds.*"—2 John 9-11.

The warning here is not against those who never knew the truth, but against those who have known it and have been blessed by it, and who have afterward turned away from it; of whom the Apostle Peter speaks, saying, "If, after they escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning [they are worse than those who have always been of the world]. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." Why do they do so? Because the dog and the sow nature and disposition are there still, and only wait for opportunities and circumstances to prove it. So also says John: they that go out from us—who desert the truth and its interests—do so because they were not of us (2 Pet. 2:20-22; 1 John 2:19), because the old fleshly mind and disposition are still there.

The love or charity which goes out toward the enemies of the cross of Christ—those who have been once enlightened by the truth and have turned away from it—is not the right kind of love. We are commanded to "Love not the world, neither the things that are in the world," and told that "If any man love the world, the love of the Father is not in him" (1 John 2:15); and, again, *"This is love, that we walk after his commandments."*—2 John 6.

"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. 6:16.

NEWS FROM FOREIGN FIELDS

MY DEAR BROTHER RUSSELL:—It is to me a great pleasure to inform you that the Lord, the Keeper of Israel, brought me back home safely, and that I found all my family well. On Saturday the 19th inst., I was, by the grace of God, able again to bear the name of our precious Lord Jesus before a multitude of Jews, who were very glad to see me again among them at our meeting-house. Blessed be God, which hath not turned away his mercy from me.

I feel very much obliged to you and dear Sister Russell for the Christian love and kindness shown to me by you both during the two days of my stay with you at your house. I am thankful to the Lord for that pleasure, which I never thought to obtain. I believe that our sudden meeting and talking about the kingdom and the harvest truth shall have a good reward for us both. (Prov. 24:14) Now, just after all what the Lord gave me to see, to hear and to comprehend in your country, I am holding my peace, to-wit, whether the Lord had made my journey prosperous or not; but I can tell you, that the best place of America, and the time when my lungs breathed good fresh Christian air, was the two days of my stay in Allegheny. There I was surrounded by good earnest men, who are happy indeed in their blessed hope to sit down soon with Abraham and Isaac and Jacob in the kingdom of heaven. There I was strengthened about the hope of the promise made of God unto our fathers, the hope of Israel, much more than in other places. O our Father which art in heaven, thy kingdom come. Amen.

John is preparing an answer to your kind letter to him. I, jointly with my wife and children, send to yourself and to your dear wife our Christian love and best wishes. We are every evening praying for you both, that the Lord may preserve you for a long time to serve for his kingdom and glory.

Remember me to all our dear brothers and sisters in the Lord, who belong to your honorable congregation, especially to brother Wm. L. Campbell, who bestowed much labor on me.

Believe me, I am yours truly in Jesus Christ,

JOSEPH RABINOWITZ.

There is now a great railway system in the course of construction, which will girdle the Holy Land from one end to the other. A French company has secured a concession for a line from Beyrout to Damascus, and has already commenced work on a narrow-gauge road. An English syndicate is now building a railway from Haifa to Damascus, which will be about 140 miles long. The road will border on the southern shore of Galilee, and almost without a curve along the famous wheat region, biblically known as the plains of Bashan. This road will undoubtedly prove of the greatest interest to Syria in an agricultural and commercial way, finding a means for placing upon the eastern market the rich products in which that section abounds. —*Selected.*

THE TRUE FOLD NOT A PEN

[Reprinted in issue of February 1, 1903, which please see.]

A QUESTION CONCERNING THE RANSOM

"Suppose that some one held, as a doctrine, that Christ during the Gospel age is giving the *ransom* for the church and expiating her sins; and that during the Millennial age he will give a ransom for the world and expiate its sins: Would it be right or truthful if I, in speaking of such a teaching, were to say of it—'It claims that our Lord is now making the ransom, that ever since his ascension he has been expiating the sins of the world in heaven, and that the work of ransoming will not be finished until the end of the Millennial age?'—Please answer in the TOWER, as it is claimed that I *thus* misrepresented this latest *no-ransom* theory."

In reply: It is our judgment that you stated the matter most fairly: more reasonably than the party you mention stated himself. What nonsense it is to talk about *ransoming*

the church and expiating her sins during the Gospel age. After we are accepted of God, in Christ, to be his church, we need no *ransoming*, having no sins to *expiate*. It was while we were yet sinners [children of wrath, even as others,—parts of the world] that Christ died for us, and by the one sacrifice of himself once for all, expiated the sins of all the ungodly. (Rom. 5:6, 8; Heb. 10:12) "He *is* a propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world."—1 John 2:2.

The suggestion that Christ *will be* a satisfaction for the sins of the Church during this age, and *will be* such for the world during the Millennial age is a portion of outer darkness, so thick and dense that it is not likely to mislead any who give ear to the voice of the Shepherd in the Word. He *is* our propitiation, and the propitiation for all the world besides, ever since the great sacrifice was ended and the Ransomer cried, "IT IS FINISHED."

To this the Apostle also attests, saying: By *one sacrifice* he hath perfected forever them that are sanctified—*all;* and this will include all that ever will come unto God by him,—whether they come during this age or during the next age.—Heb. 10:14.

But such nonsense is not worthy of the name of "teaching:" it violates logic, contradicts reason, and wrests the Scriptures. Reason and logic would ask, What is Christ *doing*, during the Gospel age or what will he *do* throughout the Millennial age to *expiate* sin? What is he now *giving* and what *will he give* during the Millennial age as a *ransom* for mankind? The Bible answers that *it* knows of nothing that remains to *do*, or to be *given*, to meet man's penalty;—that all has been done;—that the *man* Christ Jesus [more than eighteen centuries ago] *gave* himself a RANSOM [*a corresponding price*, a substitute] for ALL.—1 Tim. 2:6.

But this correct reasoning will not convince those to whom you refer; because, to suit a theory, they have attached a new meaning to the words *ransom* and *expiate*. They use these words, improperly, to mean *deliver* or *release*. But only those thoroughly blinded to the commonest kind of common sense, or thoroughly ignorant of the common words of the English language could make such a blunder.

That neither *ransom* nor *expiate* means *release* or *deliver* can be easily proved. We quote from Webster's Dictionary:

"*Ransom*. To redeem from captivity, punishment or forfeit, *by paying an equivalent;* to *buy out of* servitude or penalty; to rescue [by giving a ransom]; to deliver [by giving a ransom] as, to *ransom* prisoners from an enemy.

"*Expiation*. The act of making satisfaction for an offence; atonement; satisfaction."

The party to whose teachings you refer claims to be a believer in the *ransom;* but from this you see he does not believe in it. He is therefore not a Christian Brother—not one of the sheep, in any sense, because it is this faith in Christ's death as our *ransom sacrifice*, and naught else, that justifies sinners, renders them, at consecration, acceptable as the Lord's sheep. To believe a *stone* to be *bread* will not render it nutritious and life-giving: neither will believing *deliverance* to be the *ransom*, the *expiation* of our guilt justify such a believer. God will not be mocked by any such miserable twisting of language; neither will any of the sheep who heed the Shepherd's words and *prove* all that they receive as truth and hold fast only that which stands the proof. And this subject of the *ransom* is most important of all, because it is the standard by which all faith and all doctrines are to be proved *true* or *false*.

The grand *results* or *effects* of the ransom given, once for all, eighteen centuries ago, will be DELIVERANCE: partial deliverance to God's saints, now, from Sin, the great enslaver,—full deliverance to the faithful of the same class at the end of this Gospel age. Its grand results or effects will ultimately be extended to *all the families of the earth*, in that it will secure to all a full opportunity for deliverance from sin and death, upon similar conditions to ours (faith and obedience), but under the more favorable circumstances of the Millennial age. But to have faith in a *deliverance* and to call it the *ransom* is not a proper or saving faith: it proves on the contrary that those who so hold do not believe in the real *ransom sacrifice* finished at Calvary.

Our advice to all readers is that when once they have *proved* any teacher (or journal, or book) to be *wrong* on this important doctrine, the foundation of all Christian faith, they need do no more *proving there;* for if the foundation is bad, the entire structure built thereupon must be pernicious,—dangerous. Have nothing more to do with such teacher (or book or journal). You may be sure that God did not send him to you as his mouth-piece, else he would have seen to it, first, that he had the correct foundation.

OPINIONS OF BAPTISTS NOT BAPTIST DOCTRINES

Exception has been taken by several of our friends (who are or were connected with the Baptists) to our statement of Baptist doctrine relative to water immersion. They hold that we are in error in supposing that Baptists lay stress upon *water immersion as essential to salvation*. They claim that they never did so believe, even before getting the fuller light of present truth upon this and other subjects; that many able writers amongst the Baptists have held, and clearly stated, that it is *not essential;* that intelligent Baptists everywhere so hold; and that merely amongst the ignorant does the view prevail that only those immersed in water will be saved;—thus dissenting from other Christians, who hold that it is *necessary*, and who therefore give attention to the matter with infants.

We are glad to make this statement public. Before doing so we verified it by having a representative interview with five Baptist ministers (three whites and two blacks). The colored ministers understood that salvation and the *new birth* were secure to those only who, *after reaching years of accountability*, have been immersed in water—interpreting thus the statement, "He that believeth *and is baptized* shall be saved." The other three ministers denied that water-immersion is essential to salvation. Two of these declared that it attests that the mind, the heart, is submissive to the will of the Lord, and is the outward answer of a good conscience toward God. The other one held substantially the views presented in the WATCH TOWER publications—that a full *consecration of the will* is the true immersion into Christ—into death with him to self and the world, which is symbolized by the water-immersion. And this one confessed that he had recently read MILLENNIAL DAWN.

These ministers were also sounded as to their faith in Christ, not merely as an exemplar or model, but also as man's *ransom-price* before God's law; as the one "who gave himself a ransom [*a corresponding price*] for all." Two of them (one white and one colored) were clear and strong upon both features of our Lord's work—the ransom and the example; and both of these had read MILLENNIAL DAWN; two others (one white and one colored) confessed faith only in our Lord's example as his saving power or influence over sinners, and ignored the ransom without specially opposing it. The fifth utterly repudiated the *ransom*, declaring that to him it was absurd to think of Christ's death paying man's debts in any sense. He scoffed at the sentiment of that precious and Scriptural hymn:—

"Jesus died and paid it all,
Yes, all the debt I owed."

Christ to him was a noble example of how to live. He did not say if he considered that he or others had ever lived or could live according to that example, and thus be justified before God by their own right-doing. When asked, Do not the Scriptures declare that "Christ died *for us?*" he answered, Yes; but so also did the heroes of the Revolutionary war die *for our liberty*. But he did not and could not explain how it came (if Christ died *for us* in the *same sense* that the Revolutionary heroes died *for us*) that the death of the latter affected only the present life and welfare, while the Bible clearly states that Christ's death was for our sins and that it affects the *future life;* and that by his stripes we are healed and have access to God, being no longer reckoned and treated as enemies under wrath and condemnation, but received to God's favor as sons. Surely it does not require a very astute mind to see that Christ died for us in a *very different* sense from what the Revolutionary heroes died for us.

Strictly speaking, there is no such thing as "Baptist doctrine," *because* there is at present no such thing as a Baptist Denomination. There are hundreds of congregations calling themselves Baptists, but they profess to be thoroughly independent of each other. Each congregation decides what it believes and what it will require in faith and practice from its members and its minister. As a consequence, for one to tell you that he is a Baptist assures you of nothing respecting his faith, except that he is a believer in water-immersion.

Nevertheless, we have much sympathy with this spirit of independence. But we would carry it farther, and insist that the different congregations should not make doctrines and practices (including water-immersion) *tests* of membership—except those practices of morality enjoined by our Lord and

the apostles, and the doctrine of faith in Christ as the *ransomer* of sinners, and consecration to his will as expressed in the teachings of the Scriptures. But such congregations would have no further use for the name Baptist; for baptism would no longer be the standard and test of fellowship among them. The name *Christian* would then be preferable; and faith in Christ as the sin-bearer, and full consecration to his service, being the only tests, would be implied by the profession of that only name. Such was and is the Lord's will on this subject, and such is the practice of many WATCH TOWER readers.

While Baptist congregations have for centuries maintained their independence of each other and of the Baptist Ministers' Association, evidence is not lacking that instead of the tendency being toward individual (as well as congregational) liberty of faith (which would be the proper thing, as above pointed out), it is gravitating (as with Congregationalists), year by year, toward denominationalism; and we shall not be surprised to find Baptists a united body before long.

The spirit of the world is in the direction of union and combination. The world is always willing to compromise personal liberties and principles *"a little"* for the sake of prosperity; and this class is fast becoming the majority, and as such will rule: and the minority, instead of standing fast in the liberty of Christ, and withdrawing so as to preserve their individual freedom, will generally be persuaded that it is their duty to submit and not cause a disturbance. They falsely think that submission to the wrong of the worldly majority is part of the grace of patience enjoined by the Scriptures.

The tendency toward denominationalism and a common confession of faith comes chiefly from the Baptist Ministers' Association, which wields a mighty influence and practically moulds the faith of the Baptist people. Through it Baptists are practically a denomination now; for it is Baptist *usage* that a congregation desires a pastor, but unable to fully support him, shall apply to the Association; and, if not yet "ordained," have him "ordained" at the hands of its members. And this Association will not recommend, nor ordain as a pastor, any one not in harmony with *its standard* of faith—one therefore who would co-operate with them in teaching the people according to the faith-standard of the Ministerial Association.

These associations are in themselves an evidence of the tendency toward denominationalism; for they are of recent institution—beginning about fifteen years ago. Already they exercise great power—a money power as well as a clerical power. Their general secretaries collect monies for home missions: these monies are at the disposal of the Associations. Any new Baptist congregation unable to raise a sufficient salary to support a minister can, by giving its allegiance to the Baptist Ministers' Associations, get a minister. The association pays the minister, and the congregation contributes what it can to the Association funds. Thus both minister and flock are bound to the Association's rules, etc. Ministers are yet further bound to the Association, because the latter undertakes to care for the widows and orphans of its deceased members.

Nevertheless, Baptists have much of the spirit of true Christian liberty; and generally they are not aware that they are so rapidly drifting into denominationalism, and already they are sectarian, in that they make water baptism a test of Christian fellowship—that is, they refuse to admit to their communion table Christians who have not been immersed; and frequently they refuse also those who have been immersed, but not by a regularly ordained Baptist minister. As a class of people they are therefore better prepared than others to receive present truth; and should be a fruitful class amongst whom to do harvest work. Let all who have opportunity thrust in the sickle of truth—and do it quickly, "while it is day: the night cometh, when no man can work."—John 9:4.

THE RESURRECTION

IV. QUAR., LESSON VI., NOV. 5, I. COR. 15:12-26.

Golden Text—"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."—I. Cor. 15:57.

VERSES 12-19 call attention to the great importance of the doctrine of the resurrection, presenting it as the twin of the other great doctrine which the Apostle set forth "first of all" (verse 3)—"how that Christ DIED for *our sins* according to the Scriptures," to which fundamental doctrine it stands related as effect to cause. So important is this doctrine in the estimation of the inspired Apostle, that he emphatically declares that, if it be not true, then there is no hope for any man beyond the present life; the preaching of the gospel is in vain, and those who preach it are false witnesses; the death of Christ was for naught; the faith of Christians is vain, and their hope delusive; and their life of sacrifice, in view of the resurrection and its rewards, merely robs them of what little enjoyment and advantage they might gain in the present life, which is all they would ever have; and those who have fallen asleep in Christ have perished. Such indeed is our sad plight if there be no resurrection. If this, which Christ died to secure, is not guaranteed to us, to be realized in due time, we are yet in our sins and under the death penalty, without a ray of hope. And more: if there be no resurrection, although the price was paid to secure it, then God is not fulfilling his part of the contract.

While verses 12-19 declare the great importance of this twin doctrine of the ransom—the resurrection—verses 20-26 emphasize its truthfulness. The resurrection of Christ, attested by many infallible proofs (verses 5-8; Acts 1:3), is the guarantee that all those whom he redeemed by his precious blood shall have not only an awakening from death, but an *opportunity* to attain a complete resurrection to all the blessings and favors lost in the fall. *That* was the *assurance* which God gave to all men (Acts 17:31) that the ransom for the sins of the whole world given at Calvary was acceptable, a full satisfaction of the claims of Justice against our race, so that now he can be just, and the justifier of all that believe in Jesus.—Rom. 3:26.

In verse 20 let Christians observe what the various creeds of Christendom ignore, and what is in direct antagonism to their teachings, viz., that the risen Christ was *"the first fruits of them that slept"*—that he was the first one to experience a resurrection in the full sense of the term, viz., to perfection and everlasting life. True, some before him were temporarily awakened, again to relapse into death; for example, Lazarus, Jairus' daughter, the son of the widow of Nain, the Shunammite's son, etc., but those were only partial illustrations of resurrection, to assure men of the divine power to fully accomplish it in due time—in the day which God has appointed. (Acts 17:31) Now mark the logic of this fact: If Christ was the first one resurrected, none were resurrected before him; and if, as shown in the preceding verses, those who have fallen asleep in Christ have perished, except they be restored to life by a resurrection; and if those who die in Christ, "sleep in Jesus," until Christ's second coming, it is plain that none of them went to heaven when they died. They were dead, they slept in Jesus, they rested in hope, they were destroyed, and must remain so until the time appointed for their resurrection—at the second advent of Christ when all those *that sleep in Jesus* will God bring with him. (I. Thes. 4:14) David hath not ascended into the heavens (Acts 2:34); Daniel must wait, and he shall stand in his lot at the end of the days (Dan. 12:13); Abraham must wait his time for the possession of the promised land, of which he never yet owned so much as to set his foot upon (Acts 7:5): Job must tarry until the wrath of this evil day is overpast (Job 14:12-15, 21); Stephen must wait the realization of his dying vision (Acts 7:56); and Paul, and with him all those that love the Lord's appearing, must wait the fullness of time when the reward of their faithfulness will be due.—II. Tim. 4:8.

All this Scripture teaching is in perfect accord; but it is in irreconcilable conflict with the current theology of so-called Christendom, in whose theories there is no place whatever for the doctrine of the resurrection, logically considered. If a man goes to heaven when he dies, and is glad to shuffle off this mortal coil, which some call his prison, although he loves and cherishes it and stays in it as long as possible, why, in the name of reason, should he hope for a reunion with his body? The position is illogical, unscriptural and untenable.

VERSE 21 antagonizes the current theology with equal force. It declares that since *by man* came death, *by man—the man Christ Jesus*, who gave himself a ransom for all—came also the resurrection of the dead. Current theology says that our redemption is secured by the sacrifice of a God, not a man; but the Scriptures are very explicit in pointing out an exact equivalent, a human substitute for the human head of our race, whose redemption secures the redemption of his posterity, on precisely the same principle that his fall and condemnation entailed sin and death upon us. It was the man Christ Jesus, who, after he had left the glory of his previous spiritual existence and was made in the likeness of sinful flesh, said, "A body hast thou prepared me for the suffering of death," that accomplished our redemption by the sacrifice

of himself—his flesh, his humanity, and that in consequence of that sacrifice has been highly exalted, even to the divine nature—"*Wherefore*, God also hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth."—Phil. 2:8-11.

It was *after the resurrection* that he said, "All power in heaven and in earth is given unto me." And if this exaltation and power were granted to him *as a reward for his sacrifice*, then it is manifest that, however rich he was in spiritual glory and power before he became a man, he was still more bountifully endowed at his resurrection, after he had sacrificed his humanity, being made a partaker of the divine nature and the express image of his Father's person. (Heb. 1:3) When the man Christ Jesus gave "his flesh [his humanity] for the life of the world" (John 6:51), he gave it up never to take it again; for it was the price *paid* for our redemption. And consequently, when he was raised again, his existence was in a new nature, that thus our benefits might not be interfered with, and also that the abundant power of the divine nature given unto him might be exercised in actually reclaiming from the thraldom of sin and death those whom he had legally rescued by his death.

VERSES 22, 23 show that all who are Christ's—by faith in his sacrifice—are to receive the benefits of his death in full resurrection to the perfection and lasting life forfeited in Eden. The order of resurrection is to be Christ the first fruits, which includes not only Christ Jesus, the head and high priest of our profession, but also all the members of his body—"Blessed and holy are all they that have part in the *first resurrection*." Then, after the resurrection of this glorious body, follows the resurrection of all that are his at [during] his [Christ's] presence"—Greek, *parousia*, presence, not coming.

The time of his *presence* is the entire thousand years of his reign. During that period *all that are in their graves* [good and bad, the just and the unjust] "shall hear his voice and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of judgment"—Greek, *krisis*, judgment, not damnation. (John 5:28, 29) The former class enter immediately upon their reward of full resurrection—human perfection, while the latter class awake to a judgment, or trial, for everlasting life, which it will be their privilege to gain if they become Christ's by fully submitting themselves to his discipline and control. Otherwise their trial will be cut short at a hundred years and they will die the second death, from which there is no recovery. (Isa. 65:20) None out of Christ will be made alive, fully resurrected, though all experience the awakening from death, which is the first step in the process of resurrection, and a trial to prove their worthiness or unworthiness of the fullness of resurrection, which is actual perfection and everlasting life. "He that hath the Son hath life, and he that hath not the Son of God hath not life." (I. John 5:12) "He that believeth on the Son hath everlasting life, and he that believeth not the Son *shall not see life*, but the wrath of God *abideth* on him."—John 3:36.

VERSES 24, 25 assure us of the victory of Christ, and in what that victory will consist—that it will consist in the complete subjection of every opposing power and authority, and in the putting of all the enemies of this, his purpose, under his feet, whether those enemies be evil conditions, principles, powers or individuals. He will banish all evil conditions by permitting first a great time of trouble (Dan. 12:1), and then by causing conditions of righteousness and peace to supplant them. He will forever banish the evil principles by flooding the world with his light and truth and by effectually renewing a right spirit in the hearts of all the willing and obedient. He will completely overcome every opposing power by the exercise of his own almighty power for their complete and final overthrow. And he will put down every opposing individual by cutting him off in the second death, from which there shall be no recovery.

"He must reign till he hath put all enemies under his feet;" and the limited time of that reign is a thousand years (Rev. 20:6-10), at the expiration of which time all opposing individuals, and the devil who deceived and led them, are to be cast into the lake of fire, *which is the second death*. (Rev. 20:7-15) The last enemy that shall be destroyed is death—not the second death into which the opposers have been cast, else the language would be contradictory, but the Adamic death, which Christ came to destroy by liberating all its subjects, which, to fully accomplish, will require all of his Millennial reign.

In the words of our *Golden Text*, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

VOL. XIV ALLEGHENY, PA., NOVEMBER 1 AND 15, 1893 NOS. 21 and 22

VIEW FROM THE TOWER

ECHOES FROM THE WORLD'S GREAT PARLIAMENT OF RELIGIONS

[The following article, excepting the paragraphs below, is reprinted in Scripture Studies, Vol. IV, chapter vi, which please see.]

The World's Parliament of Religions, recently convened in the city of Chicago, is justly regarded as one of the wonders of this remarkable time in which we live; and while all Christendom, and indeed the whole world, regard it, from their standpoint of observation, as a wonderful achievement for truth and righteousness, the questions in the minds of the Lord's consecrated "little flock" should be, How does it appear in the light of divine prophecy? has it a place in the divine plan of the ages? do the watchmen on the Towers of Zion view it in the same light as do those in the rank and file of the world's religions?

Prof. Henry Drummond, author of "Natural Law in the Spiritual World," was on the program for an address on "Christianity and Evolution." He failed to arrive, however, and his paper, which was sent in advance, was read by Dr. Bristol. The following extract from it shows how far Prof. Drummond's faith has departed from the one true foundation laid in the Scriptures. He said:

"The theory of evolution fills a gap at the very beginning of our religion, and if science is satisfied in a general way with its theory of evolution as the method of creation, assent is a cold word with which those whose business it is to know and love the ways of God should welcome it. [This was greeted with loud applause.] As to its harmony with the theory about the book of Genesis [as to its authority], it may be that theology and science have been brought into perfect harmony, but the era of the reconcilers is past. Genesis is not a scientific, but a religious book. Its object was purely religious, the point being, not how certain things were made, *which is a question for science*, but that God made them. [If that be the only object of the book of Genesis, then why does it attempt more than the simple statement that God made all things? Boasted science comes very far short of common sense, as well as of the divine revelation.—EDITOR.] There is only one theory of creation in the field, and that is evolution.

"Under the new view the question of revelation is undergoing expansion. The whole order and scheme of nature are seen to be only part of the manifold revelation of God. As to the specific revelations, the Old and New Testaments, *evolution* has already given to the world *what amounts to a new Bible*. [Yea, verily; for it could never harmonize with the old Bible, the divinely inspired Word of Truth.—EDITOR.] The suggestion has been made that sin is probably a relic of the animal caste, the undestroyed residuum of the animal. . . . . If science can help us in any way to know how sin came into the world, it may help us better to know how to get it out. [Applause.] A better understanding of its genesis and nature may modify, at least, some of the attempts made to get rid of it." ["Professing themselves wise, they became fools"—foolish indeed in discarding the Bible account of the fall of man and the Bible plan of salvation through faith in the precious blood of Christ our Redeemer, who alone has power to eliminate sin and to restore the sinner to the divine image in which he was first created.—EDITOR.]

Several propositions have already been publicly made for another similar world's congress, to convene in the year 1900; and New York, Jerusalem and Benares, India, have been suggested as suitable places. A great "Eucharistic Congress" was held in May under the direction of Roman Catholics, the object of which seemed to be to advance the cause of union between the various branches of the Catholic church, particularly the largest two bodies, the Greek and Roman branches.

Let all the children of light watch and be sober (1 Thes. 5:5, 6); let the soldiers of the cross be valiant for the truth, and receive no other gospel, though it be declared by an angel from heaven (Gal. 1:8); and let them consummate no union with any class save the "little flock" of consecrated and faith-

ful followers of the Lamb of God, which taketh away the sin of the world.

NOMINAL CHURCH PECULIARITIES

Canton, Ohio, has some peculiar people. A Congregational Church there, after getting behind financially, decided by a vote—in which the pastor joined—that they would unite with any denomination that would purchase their meeting house. The Methodists were their purchasers—purchasing people and pastor as well as real estate—and now it is a Methodist Episcopal church; and the minister has been installed a M. E. Church pastor at Zanesville, O. How evident that principles and doctrines have perished with the masses of Protestants!

Following the example of his Baptist fellow-minister of Long Island City, who gave the use of his church to the Catholics of that city after their own building had been burned, the Rev. Mr. Preyer, of the Knox Presbyterian Church, of Harrison, N. J., has offered the use of his church to the Catholics who are about to organize a church in the town. Father Kernan, the priest, who is in charge of the organization, has declined the offer with thanks, as he had made other arrangements before the offer was made.—*New York Tribune.*

INTEREST IN GERMANY

DEAR BROTHER RUSSELL:—Thinking it will be of interest to you, and perhaps also to the readers of the WATCH TOWER, to hear some items of interest from Germany, I give here the translation of part of a letter received by Brother Link, who had sent German DAWN, VOLS. I. and II., to some of his friends in Wurttemberg, Germany.

Yours in our Lord, O. v. ZECH.

The letter follows:

"In our Lord Jesus, dear Brother:—True, our correspondence had rested a good while, but yet the old love continued to smoulder among us; and, where this is the case, the least little breath will ignite it again to full blaze. Our hearts rejoice that the light of the truth, which we for quite a long time enjoyed, has found you, viz., about the great purpose of salvation and plan of God to counteract and to repair the fall of Adam. The author of the noble work, MILLENNIAL DAWN, is a great scribe, instructed unto the kingdom of heaven; and, although we are already familiar with many of the truths he therein treats, we do rejoice none the less because thus we have an additional witness and authority for the grand doctrine of salvation. Some years since [The writer is a brother in his 80th year.] a proposition was made from England, to form a holy alliance. To it all possible sects and parties were invited except those who teach and confess a "restitution of all things." Now there appears, from an Englishman, the clearest evidence for this dear doctrine, yet educed.

"Dear Brother, we will rejoice together, and thank God for the revelation of the mystery of godliness, which so long was covered like the rose in the bud, but which, as the light of the truth has shone out upon us, has developed into a most beautiful and fragrant rose. We now thank you most heartily for the valuable present [the DAWN]. May the Lord repay you a thousandfold. We remain your debtor in thankful love!

"We heartily participate in the cause of the communion here. In the neighborhood we count eight larger and smaller communions. It is our most agreeable business. Our house is a house of entertainment of brethren; and this brings many a blessed hour, while our neighbors pity us because of the heavy burden of such hospitality.

"Dear Brother, I wish that you could on a Sunday afternoon enter our gathering. How you would rejoice because of the goodly number of truth-loving souls! In the Summer the prepared hall is full; there is a nice organ, at the table sit four in their eightieth year. Now, hearty and thankful greetings from us all. We hope for a blessed meeting again in Paradise: there we shall rejoice together. Yours in brotherly love."

Word from Brother and Sister Bœhmer, in Germany, indicates that they are successful in finding more hearing ears there than we had at first expected. They are also meeting with considerable opposition: we trust that they are learning to endure hardness as good soldiers of the cross.

THE GRACE OF LIBERALITY

IV. QUAR., LESSON VII., NOV. 12, 2 COR. 8:1-12.

Golden Text—"He became poor, that we through his poverty might be rich."—2 Cor. 8, 9.

At the council held by the apostles at Jerusalem, A. D. 50, which determined that the Jewish law was not binding upon those converts to Christianity, from among the Gentiles, Paul promised to take up collections among the congregations of the Gentiles for the poor at Jerusalem. He had already taken collections in Macedonia and Greece and Asia Minor; and in the words of this lesson he appeals to the church at Corinth.

There was great need for such a collection: (1) The converts to Christianity were mostly from the poorer classes. (2) The turbulent state of the times had driven many people from the surrounding country into the city of Jerusalem for greater security, and many were thus thrown upon the charity of their fellows. (3) Christians were unpopular, and could expect no outside aid.

The appeal of this lesson was made A. D. 57, about twelve years before the destruction of Jerusalem. Concerning the distress of Jerusalem at that time, Canon Cook says,—"The abnormal condition of the labor market is illustrated by the fact that Agrippa II. was compelled to resort to artificial means, such as paving the streets of Jerusalem with white marble—after having declined a proposal to destroy and rebuild 'Solomon's porch'—in order to supply with work and wages 18,000 workmen who had been employed in repairing the temple. Life and property were rendered painfully insecure by the terrible atrocities of the Sicarii, at once assassins and robbers.

Charity at that time was not a public affair, as it is at present in civilized countries, where county or parish homes and other aids for the indigent are liberally supported by a general tax, and supplied regardless of religious professions. Nevertheless, we are to remember that the forty years' day of wrath upon the Jewish nation, which began with our Lord's ministry, A. D. 30, and ended with the destruction of Jerusalem, A. D. 70, was a pattern or type of the present day of wrath upon nominal "Christendom," which, having begun with the year A. D. 1875, will end with the beginning of A. D. 1915. And while there are better provisions now for the poor, we may reasonably expect that coming disturbances of society may disarrange these systematic charities, and that there will be opportunities for doing good unto all men—especially toward the household of faith. At all events, there will always be opportunities for those who may desire, and who have this world's goods, to spend it for spiritual food for the famishing ones fleeing out of Babylon. Babylon spends millions annually upon her own literature and institutions, and "knows not that she is wretched and miserable, and poor, and blind, and naked." (Rev. 3:17) And God's children in her need *help* from those whose eyes have been anointed with the eye-salve of present truth. It is not our financial help that they need, but our spiritual help; and yet financial ability is necessary to the *holding forth* of the Word of life. Let each one possessing the gift of wealth exercise it according to his judgment of the Master's will—in "doing good unto all men [temporally or spiritually, especially spiritually] as he has opportunity, especially to the household of faith."—Gal. 6:10.

The Apostle's experience proved to him the truth of the saying, "The liberal soul shall be made fat." (Prov. 11:25) He had noted the fact that those individuals and congregations which exercised themselves most in this grace of liberality (under the guidance of reason and justice, of course) were the most blessed in spiritual health and wealth. He, therefore, longed to see all Christians appreciating and using this grace.

The congregation of the Lord at Corinth, while, in many respects, highly favored with instruction and knowledge, had not made the proper progress in spiritual development, and hence was greatly in danger of losing the truths received but never properly put into practice. (1 Cor. 1:4-6, 11-13; 3:1-3) They, too, had evidently been appealed to with reference to contributions for the poor of the congregation at Jerusalem; but, seemingly, they had not responded,—or, at least, not according to their means. Paul now, therefore, while patiently correcting their errors, deflections and stumblings, suggests to them that the exercise of the grace of benevolence is an important factor in spiritual life. In proof of this he points them to the congregations of Macedonia, which, although themselves sorely pressed by a great trial and by deep poverty (no doubt results of the famine which occurred in the reign of the

Emperor Claudius), had been *very liberal* in their donations to the yet poorer ones at Jerusalem. The giving, says Paul, did not stop with the money, but extended even to the giving of themselves in any way to serve the cause of God, and thus it brought them great spiritual blessings.—Verse 5.

In view of this spiritual blessing upon the Macedonian Christians, the Apostle urged upon Titus the importance of bringing the subject to the careful notice of the troubled and distracted Christians at Corinth, believing that if they would begin to *practice* the spirit of Christianity—love, benevolence—they would speedily receive a blessing, and come to see more clearly the doctrines of Christ, which, because of failure to practice, they were in danger of losing.

Benevolence, unselfishness, the Apostle suggests, is a test or proof of the sincerity of our love. If any one claim to have died to the carnal mind of selfishness, and to have been begotten to the new mind of love, the opportunities for the exercise of benevolence will prove it—or to what extent the new mind is *ruling* in us and *conquering* the old. (Verse 8) As an illustration of the true spirit of love in unselfish benevolence, the Apostle cites the perfect example of our Lord Jesus.—Verse 9.

VERSES 10, 11 show that they were dilatory about doing what they had purposed. And then (verse 12), lest some who had a proper, benevolent will in the matter might feel that their gifts were too insignificant, this noble teacher assures them (in harmony with our Lord's teachings—Mark 12:42-44) that God accepts our hearts, our wills; and if our gifts to his service be actually small, they are accepted in proportion to what we have—in proportion to what the gifts cost us in the way of self-denials.

At the Religious Parliament recently held in Chicago the greatest evidence of *spiritual* development among converts in heathen lands came from Japan. We hope to publish extracts from the report there given, by a Japanese convert, showing the status of Christianity in Japan. In this connection we merely notice his report that the *average* donations for the support of Christianity, by native Japanese converts, was $6.72 each in 1882; $2.15 each in 1888, and $1.95 each in 1892. What an excellent showing this is for people coming out of heathenism;—people, too, who have never yet heard the real good tidings, but merely the human perversion! What might be expected of such earnest souls if once the eyes of their understandings were opened to behold the full light of the Gospel of Christ. We notice, however, a steady decline in the past ten years, indicating, possibly, a loss of zeal and first love; and so also the report declares that a lethargy and spiritual decline is at present spreading over the Christians of Japan.

"The liberal soul shall be made fat"—spiritually. Do not our individual experiences as New Creatures in Christ corroborate this?

IMITATION OF CHRIST

IV. QUAR., LESSON VIII., NOV. 19, EPH. 4:20-32.

Golden Text.—"And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

If the relationship of this lesson to the preceding portion of the Apostle's letter be observed, it will be seen to be at utter variance with what is now popularly considered broad and liberal Christianity—the Christianity which makes little or no distinction between the church and the world, which calls all men brethren, and has large charity for every heathen religion and every apostasy from Christianity, if only the worshipers be sincere; that is, if they have succeeded in deceiving themselves, and are earnestly going about deceiving others.

Let the student carefully observe the Apostle's teaching: (1) That God has pre-destinated the selection of a chosen few, on certain conditions, that he might train and afterward exalt them for a special purpose. (Chap. 1:5) (2) That that purpose is, ultimately, in his own appointed time, to lift up and bless the remainder of humanity through this trained, exalted and empowered few. (Eph. 1:10; 3:10) (3) That he declares the rest of the world to be "children of wrath," as we also were until brought nigh to God by the blood of Christ. (Chap. 2:3, 13) (4) That now we are no longer strangers and foreigners [like the rest of the world, who are not recognized as *sons* of God, and who, therefore, should not be recognized as our *"brethren"*—since we are no longer in Adam, but now in Christ] but fellow-citizens with the saints, and of the household of God.—Chap. 2:19.

In chapter fourth the Apostle exhorts all of this class—not the world, but the saints, the few who have come into Christ—to endeavor to keep the unity of the spirit in the bond of peace (verse 3), and to grow up as one harmonious body into the likeness of Christ, all recognizing the one Lord, holding the one faith of divine revelation through the apostles and prophets, and accepting no other though it be preached by an angel from heaven; and being baptized with the same baptism of complete subjection to the will of Christ.—Verses 4-13.

And this whole compact body of Christ, thus apart from the world and its spirit, is to be separate from the world and not in affiliation or alliance with it. Since they have received the spirit of Christ, they must not walk, as other Gentiles walk.—Verses 16-19.

VERSES 20-24. Such have not so learned Christ as to observe no difference between themselves and the world. They have put off the old man, the old sinful dispositions inherited from Adam, which constituted their former selves, and have put on the new man: they have become new creatures in Christ Jesus, the second Adam, created in righteousness and true holiness.

VERSES 25-32 are worthy of the careful pondering of all such new creatures in Christ; for, though renewed in the spirit of their mind, they still have "to keep the body under," to "crucify the flesh" and to "war a good warfare," "against the world, the flesh and the devil," that they may grow up into Christ, and finally be received into the full privileges of worthy sons of God. Though these verses need little comment, they need much careful pondering in the spirit of humility and prayer.

THE CHRISTIAN HOME

IV. QUAR., LESSON IX., NOV. 26, COL. 3:12-25.

Golden Text—"I will walk within my house with a perfect heart."—Psa. 101:2.

The counsel of this chapter is addressed to those who are risen with Christ—not of course actually, but reckonedly—to those who are counting themselves dead indeed unto sin, and alive unto God through Jesus Christ our Lord. (Verse 1; Rom. 6:11) When actually risen with Christ, we shall be in his likeness in the fullest sense; but our present reckoned condition is one in which we are seeking mentally and spiritually to appropriate the perfect likeness which by and by we hope to fully realize.

This, of course, necessitates the putting away of sin; the living of clean, pure lives (verse 5); that all our conduct with our fellow-men should be characterized by sincerity and truth (verses 9, 10); that we should exercise a spirit of forbearance and of forgiveness toward the erring (verse 13), covering all the world, and especially the saints, with an abundant mantle of charity (verse 14), and allowing the peace of God to rule our hearts and to sway all our actions.—Verse 15.

Such a condition of heart and mind can only be secured by letting the word of Christ dwell in us richly (verse 16); by bearing in mind his teachings and endeavoring to apply them in our daily life; and, being filled thus with his spirit, doing all things with an eye single to his glory, out of love and gratitude.

It will also regulate all the affairs of domestic life showing to husbands and wives, parents and children and servants all their respective relationships and duties. (Verses 18-22) See our issue of July.

If we faithfully walk in the path of duty, doing all as unto the Lord, and not unto men, we are assured of an abundant reward from the Anointed Lord, whose we are and whom we serve. (Verse 24) But if, after having been enlightened by the truth, and thus enabled to discern clearly the path of righteousness, we forsake it, and walk not in it, we are also forewarned of a just recompense for such a course, with the assurance that "there is no respect of persons with God."—Verse 25.

Therefore, let all the children of light walk worthy of the grace and knowledge of God through Christ.

GRATEFUL OBEDIENCE

IV. QUAR., LESSON X., DEC. 3, JAMES 1:16-27.

Golden Text—"We love him because he first loved us."—1 John 4:19.

This epistle, unlike all the other apostolic epistles, is addressed to the twelve tribes of Israel scattered abroad.* While to a large extent its teachings are applicable to various times and peoples, it will be specially applicable to converted Hebrews in the present and in the immediate future—in the dawn of the Millennial age, when their blindness is turned away, and when they turn to the Lord as "*a kind* of first-fruits of his creatures"—not the very first fruits, which is the church, but the first fruits from among the nations of the earth. It also contains many valuable lessons for all beginners in the Christian life, as well as for those to whom it is specially addressed.

VERSE 18 teaches that the agency which will accomplish the turning away of Israel's blindness, and their begetting as new creatures in Christ, will be "the Word of Truth." The great time of trouble will so thoroughly prepare the soil of their hearts, that the truth, then so clearly enunciated, emphasized and illustrated in the risen prophets and ancient worthies, will find such ready acceptance that "a nation [the nation of Israel] shall be born at once" (Isa. 66:8-14), a kind of first fruits of God's creatures, begotten by the Word.

VERSES 19-22 are timely words of counsel to the newly converted then, and are of equal force to all such at any time, either now or in the future. And all the children of God who have not yet outgrown the necessity for such counsel would do well to lay it to heart, and to apply themselves diligently to the building up of a worthy Christian character.

VERSES 22-25 give an apt illustration of a listless disposition, which contents itself with its faith in Christ, but makes no effort to bring the life into conformity with his teachings. There is no blessing in store for such listless hearers—not doers of the Word. The blessing of the Lord is for the earnest and faithful soul who applies his heart unto instruction—"This man shall be blessed in his deed."

VERSE 26 declares that religion *vain* which does not bridle the tongue. O, how many there are whose religion is vain, when judged by this inspired rule—who freely indulge that unruly member to the detriment of others and of their own highest interests, even after they have learned the more excellent way.

VERSE 27 defines pure religion or piety to consist in abstaining from sin and in doing good works. This, of course, is the religion of the natural, justified man, such as those to whom this epistle is addressed; but the religion of the Gospel church goes further and devotes the life to self-sacrifice, even unto death, looking for the reward of joint-heirship with Christ in his divine nature and Kingdom.

* See "Questions," Z'97-38; p. 2102 Reprints.

VOL. XIV ALLEGHENY, PA., DECEMBER 1, 1893 No. 23

ABRAHAM'S AGE ON ENTERING CANAAN

We are in receipt of a number of letters, calling attention to what seems to the writers an error in the Chronology given in MILLENNIAL DAWN, VOL. II., relative to the date of Abraham's birth, his entrance into Canaan, etc. For the sake of these, as well as others who may have the same difficulty, we here enlarge upon what is stated in VOL. II., pages 44-47.

Gen. 11:32 says that at his death Terah's age was two hundred and five years; Acts 7:4 says that *then* Abraham removed into Canaan; and Gen. 12:4 states that Abraham was seventy-five years old when he left Haran. Hence Terah's age at Abraham's birth *must have been* one hundred and thirty years.

But is not this out of harmony with Gen. 11:26, which says: "And Terah lived *seventy years*, and begat Abram, Nahor and Haran"? We answer, No. The point of confusion is in the fact that Haran, the eldest, is mentioned last, while Abram, the youngest, is mentioned first—possibly because of his greater prominence in the narrative, or, possibly, as a little stumbling-block to hinder us from seeing the facts except as guided by the Lord, in his due time.

That Haran was the eldest of the sons of Terah is quite evident from the recorded facts. His son Lot was old enough to be the companion of his uncle Abraham. Lot and Abraham were probably nearly of the same age, as each had his own flocks and herds and herdsmen. When Sodom was destroyed Lot had two daughters of marriageable age and others already married. This was before Isaac was born, Abraham being then ninety-nine years old.—Gen. 17:24; 18:1, 16; 19:8, 14.

Again, notice the likelihood of Haran's being much the eldest of Terah's sons, and Nahor the second, thus,—Nahor married one of his brother Haran's daughters (Milcah—See Gen. 24:15), whose *grand-daughter*, Rebecca, became the wife of Abraham's son, Isaac.—Gen. 24:67.

Our reckoning as given in the DAWN is therefore sustained by all the known facts and exact statements of Scripture.

THE APOSTLE PETER'S EXHORTATION

[Reprinted in issue of February 15, 1903, which please see.]

DISCIPLES OF CHRIST

[Reprinted in issue of February 15, 1903, which please see.]

A GLIMPSE OF CHRISTIANITY IN JAPAN

FROM TWO JAPANESE CHRISTIANS AT THE LATE WORLD'S PARLIAMENT OF RELIGIONS

Mr. Nobuta Kishimoto, in his interesting address on "The Future of Religion in Japan," expressed his hope for the ultimate triumph of Christianity, although he showed that the religious impulses of the people are divided between Shintoism, Confucianism and Buddhism. He said:—

"The prevailing attitude of the educated classes toward any religion is one of cold indifference, if not strong antagonism. Among them the agnosticism of Spencer, the materialism of Comte and the pessimism of Schoppenhauer and Hartmann are most influential. To them, God is either the product of our own imagination or, at most, unknowable. To them, religion is nothing but superstition; to them, the universe is a chance-work and has no end or meaning. Again, to them, men are nothing but lower animals in disguise, without the image of God in them and without a bright future before them."

He reports a Christian population of 100,000, of which the Roman Catholic is the strongest in membership; then the Protestant, which is represented by thirty-one different denominations; and, finally, the Greek Catholic. But which is to triumph? That is the question, to which he replies:—

"We do not want Catholic Christianity, nor do we want Protestant Christianity. We want the Christianity of the Bible. . . . . We do not want the Christianity of England, nor the Christianity of America: we want the Christianity of Japan. . . . . We Japanese want the Christianity of the Christ. We want the truth of Christianity; nay, we want the truth, pure and simple. We want the spirit of the Bible. . . . . We hope for the union of all Christians, at least in spirit, if not in form. But we Japanese Christians are hoping more: we are ambitious to present to the world one new and unique interpretation of Christianity as it is in our Bible, which knows no sectarian controversy and which knows no heresy hunting. Indeed, the time is coming, and ought to come, when God shall be worshiped, not by rites and ceremonies, but in spirit and in truth."

Mr. Harmchi Kozaki, president of Doshisha University, Japan, presented a paper on "Christianity in Japan; Its Present Condition and Future Prospects," in which he said:—

"The progress of Christianity in Japan is quite remarkable. It is only thirty-four years since the first Protestant missionary put his foot on its shore. And it is scarcely twenty years since the first Protestant church was organized in Japan. Yet now there are more Christians there than in Turkey, where missionaries have been working more than seventy years; and there are more self-supporting churches there than in China, where a double or triple number of missionaries have been working nearly a century. In Japan, Christian papers and magazines are all edited by the natives, not only in name but in reality. Christian books, which have been most influential, have nearly all been written or trans-

lated by them, while in other countries it is very rare to find the native Christians writing Christian books or editing papers. Only recently *The Christian*, the most influential Christian paper in Japan, had a Symposium to name fifteen books which are most useful in leading men to Christianity, instructing Christians and giving good counsel to young people; and it is interesting to see that most of the books named are those written or translated by Japanese Christians.

"Christianity in Japan has already reached a stage that no other missionary fields have ever attained. Their native Christians not only take part in all discussions, but they are in fact leading all kinds of discussion, theological as well as practical. They are leading, not only all kinds of Christian work, literary and evangelistic, educational and charitable, but they are also leading Christian thought in Japan. Let me relate one or two instances:

"Some six or seven years ago, when we were contemplating the union of the Itochi and Kumiai denominations, the two most powerful Christian bodies in Japan, among twenty members of a joint committee appointed by the Synod of one and the General Council of the other, there were only four missionaries. When, a few years ago, the Kumiai denomination adopted a new confession of faith, the missionaries took almost no part. This confession was drawn up by a committee, consisting entirely of Japanese, and adopted in the General Council, in which missionaries took very little or no part. In Japan, missionaries are really 'helpers,' and I should say to their credit they, in most cases, willingly take secondary positions in all Christian works. All this, I say, is not to disparage the work of missionaries, but only to show the progress of Christianity among the natives of Japan.

"There are many peculiar features in Japanese Christianity which are seldom seen in other countries. . . . . For instance, while in most of the churches in this country female members are almost two to one in proportion to male members, it is quite otherwise in Japan. There female members in relation to male members are nearly three to four. This is almost in inverse ratio to their proportions in the United States. Another is the predominance of young people in our churches. You may step into any of our churches in any city or village and you will be struck by the great preponderance of young faces. We have not yet taken statistics of members as to their age, but any one who has experience in Christian work there notes this peculiarity. . . . .

"One more point is the predominance of the Shizoku or military class. They have been and still are the very brains of the Japanese people. Though they are not usually well off in material wealth, they are superior intellectually and morally. Christians in other missionary fields are usually from the lower classes. In India the Brahmins rarely become Christians, neither do the literary class in China. But in Japan the Shizoku class take a lead.

"These peculiarities in the constituency of the membership of Christian churches in Japan may be accounted for by the simple fact that the males, the young and the Shizoku classes are most accessible. The Shizoku class, as a body, has had hitherto almost no religion, and they have been mostly Confucianists. By the last revolution they lost their profession as well as their means of support, and thus they are all unsettled in life, and so accessible to every kind of new influence and truth. Young people have also no settled opinions and are open to new influences and thus accessible to new truth. And so it is with men as compared with women. They are generally more progressive, and hence more accessible. . . . .

"As the Japanese Christian population is of such a constituency, the native Christians are more progressive, more active, more able to stand on their own feet, and more capable of establishing self-supporting churches. But this strength is also their weakness. They are more liable to be drifted, more apt to be changed and more disposed to be flippant.

"The next peculiar feature of Japanese Christianity is lack of sectarian or denominational spirit. About thirty different denominations of Protestant churches, represented by about an equal number of missionary boards, are on the field, each teaching its own peculiar tenets. But they are making very little impression on our Christians. . . . . We have been having, at first annually, but lately once in three years, what was called "Dai Shin Baku Kwai," which was afterward changed into the Evangelical Alliance, the meeting of all Christians in Japan, irrespective of denominations or churches—the most popular and interesting we have. Again, Japanese Christians did not know any distinction of denominations or churches. But when they found out that there are many different folds, and that one belongs to his denomination, not by his own choice, but simply by chance or circumstance which could in no way be controlled, there is no wonder that these Christians begin to ask: Why should not we, all Christians, unite in one church?

"The union movement in Japan rose at first in some such way. Though we have now lost much of this simple spirit, still, Japanese Christians are essentially undenominational. You may see that the church which adopted Presbyterian forms of government refused to be called 'Presbyterians' or 'Reformed,' and adopted the broad name 'Itschi,' the 'United;' but, not content even with this broad name, it has recently changed it to a still broader name, 'Nippon Kinisuto Kio Kwai,'—'The Church of Christ in Japan.'

"The church which has adopted an Episcopal form of government lately dropped the name Episcopacy and adopted instead the name of 'The Holy Church of Japan.' Kumiai churches for a long time had no name except this: 'A Church of Christ.' When it was found out that it was necessary to adopt some name to distinguish itself from other churches, its Christians reluctantly adopted the name of 'Kumiai,' which means 'associated;' for at that time they happened to form an association of churches which were until then independent of each other. They always refused to be called the 'Congregational churches,' although they have adopted mostly Congregational policy of church government.

"The third distinctive feature of Japanese Christianity is the prevalence of a liberal spirit in doctrinal matters. While missionaries are both preaching and teaching the orthodox doctrines, Japanese Christians are eagerly studying the most liberal theology. Not only are they studying, but they are diffusing these liberal thoughts with zeal and diligence, and so I believe that, with a small exception, most of Japanese pastors and evangelists are more or less liberal in their theology. . . . .

"While the American Board of Foreign Missions is strenuously on the watch to send no missionary who has any inclination toward the Andover Theology, the pastors and evangelists of the Kumiai churches, which are in close connection with the same board, are advocating and preaching theology perhaps more liberal than the Andover Theology. Just to illustrate: Some years ago, in one of our councils, when we were going to install a pastor, he expressed the orthodox belief on future life, which was a great surprise to all. Then members of the council pressed hard questions to him so as to force him to adopt the doctrine of future probation, as though it were the only doctrine which is tenable.

"Only recently, when a bishop of a certain church was visiting Japan, he was surprised to find that a young Japanese professor in the seminary connected with his own church was teaching quite a liberal theology, and he gave him a strong warning.

"As to the creeds: when 'The Church of Christ in Japan' was organized, it adopted the Presbyterian and the Reformed standards; namely, the Westminster Shorter Catechism, the Canon of Dort and the Heidelberger Confession of Faith. But Christians of the same church found them too stiff, one-sided and conservative, and thus they have lately dropped these standards as their creed altogether. They have now the 'Apostles' Creed' with a short preface attached to it.

"When the Kumiai church was first organized, it adopted the Nine Articles of the Basis of the Evangelical Alliance as its creed. But Christians of the same denomination became soon dissatisfied with its narrowness, and so in 1890 they made their own creed, which is far simpler and broader. But even this creed is not understood as binding to all, but only as a common expression of religious belief prevailing among them in general.

"Though Japanese Christians are largely on the side of liberal theology, they are not in any way in favor of Unitarianism or even Universalism. . . . . The most of our educated classes have no religion. Though they favor certain kinds of Christian ethical teachings, they have no faith in any religion or supernatural truth. . . . . But Christians are, as a whole, loyal to Christ, and are all to be characterized as evangelical. . . . .

"There was a time when Christianity was making such a stride in its progress that, in one year, it gained 40 or 50 per cent increase. This was between 1882 and 1888. These years may be regarded as a flowery era in the annals of Japan. It was in 1883 that, when we were having the 'Dai Shin Boku Kwai' in Tokyo, perhaps the most interesting meeting in its history, one of the delegates expressed his firm belief that in ten years Japan would become a Christian country. This excited quite an applause; and no one felt it as too extravagant to cherish such a hope, for such was the firm belief at that time. Since then, progress in our churches has not been such as was expected. Not only have members not increased in such a proportion as in years before, but in some cases there

can be seen a decline of religious zeal and of the self-sacrificing spirit. And so in these last few years the cry heard most frequently among our churches has been 'Awake, awake as in the days past!'

"To show the decline of that religious enthusiasm, I may take an illustration from statistics of the Kumiai churches as to its amount of contribution. In 1882 this amount was $6.72 per Christian; in 1888 this amount ran down to $2.15, and in the last year there has been still more decline, coming down to $1.95. In amount of increase of membership there has been a proportional decline. Why there was such a decline is not hard to see. Among various causes I may mention three principal ones.

"Public sentiment in Japan has been always fluctuating from one side to another. It is like a pendulum, now going to one extreme and then to another. This movement of public sentiment, within the last fifteen or twenty years, can easily be pointed out. From 1877 to 1882 I may regard as a period of reaction that of revival of the antiforeign spirit. During this period the cry, 'Repel foreigners,' which was on the lips of every Japanese at the time of the revolution, and since then unheard, was again heard. It was at this time that Confucial teaching was revived in all the public schools; and the Emperor issued a proclamation that the western ethical principles were not suitable to the Japanese, and were not to be taught in our public schools.

"Then the pendulum went to the other side. And now another era came in. This was a period of western ideas, which covers the years between 1882 and 1888. This was the age of great interest in everything that came from abroad. Not only was English eagerly taught, but all sorts of foreign manners and customs were busily introduced. Foreign costumes, not only of gentlemen but of ladies, foreign diet, as well as foreign liquors, became most popular among all classes. Every newspaper, almost without exception, advocated the adoption of everything foreign, so that Japan seemed as if it would be no longer an oriental nation, but would become occidentalized. It was at this time that such a paper as *Jiji Shimpo* advocated adoption of Christianity as the national religion of Japan. It was no wonder that people poured into Christian churches, and that the latter made unprecedented strides in progress.

"But the pendulum swung to its extreme, and now another movement came in. The sign of reactionary and antiforeign spirit might be seen in everything—in costumes, in sentiments, as well as in opinions. Then the cry 'Japan for the Japanese' became heard in all corners of the empire. Everything that has flavor of foreign countries has been stigmatized as unworthy of adoption by the Japanese, and, instead of it, everything native is praised as superior or worthy of preservation. Buddhism, which has been regarded for years as a religion of the ignorant and inferior classes, is now praised as a superior religion, much superior to Christianity; and many who once favored adoption of Christianity as the national religion are seen publicly in Buddhistic ceremonies. Christianity is denounced as antagonistic to the growth of our national spirit, in conflict with our best morality, and also as against the intent of the imperial edict which was issued two years ago as the code of morals in all our schools. Conflict between Christianity and national education has become the most popular theme among certain classes of the people. Strong sense of national feeling has been aroused among all classes of people, and now it is not strange that Christians also feel its influence.

"And thus the doors to Christianity seem to have been closed, and we have a great decline in its growth. But now, again, the pendulum has reached another end, and there are signs that another era is ushering in. 'Every movement has rhythm,' says Herbert Spencer, and this is true in the progress of Christianity in Japan.

"One word as to the prospect in the future. That Japan will not become a Christian nation in a few years is a plain fact. But that it will become one in the course of time is almost above doubt, and it is only a question of time. Still, 'Rome was not built in a day,' and so it will take time to Christianize Japan. That there are strong obstacles and great hindrances can easily be seen. It may be easy to show the reasonableness of Christianity, but to instil true Christian spirit into the heart of the people is not an easy task. We can show them more easily the folly of other religions, but to build up a true Christian church requires a long time. . . . . I am not at all anxious about the future of Christianity in Japan, as far as its final victory is concerned. But there are many difficult problems pressing us hard for their solution. I shall here state these problems in a few words.

(1) "The first problem that comes under our notice is that of relation between Christianity and our nationality, namely, our national habit and spirit. Professor Inonge and others have been raising their voices against Christianity, claiming it is in conflict with our national spirit. And this cry against Christianity has become so popular among Buddhists, Shintoists and Reactionists that they make it the only weapon of their attack against Christianity. But in my belief this problem is not so hard as it looks. What outsiders think to be the real conflict seems to us only shadow and vapor.

(2) "Relation between missionaries and native Christians is another problem. How must they be related? In other countries, such as India or China, such a question, perhaps, may never arise; but in Japan it is entirely different. Japanese Christians will never be satisfied under missionary auspices. To be useful to our country the missionaries must either co-operate with or join native churches and become like one of the native workers.

(3) "Problem of denominations and church government is another difficulty. Of course we shall not entirely dispense with denominations and sects. But it seems rather foolish to have all denominations, which are peculiar to some countries and which have certain peculiar histories attached to them, introduced into Japan where no such history exists and where circumstances are entirely different. And so we think we can reduce the number of denominations. But how to begin is a hard problem.

"So also with the form of church government. It is needless to say that we need not, or ought not, to copy in any way the exact forms of church governments which are in vogue in the United States or in any other countries. But to formulate a form of government that suits our country the best, and at the same time works well elsewhere, is quite a difficult task.

(4) "Whether we need any written creed, and, if so, what kind of creed is best to have, is also a question. In all teachings of missionaries and others there is always more or less of husks mixed with genuine truth. And at the same time every form of Christianity has some excellent truth in it. And it is hard to make distinction between essentials and non-essentials, between creed and husks. This is a hard problem for Japanese theologians to solve. [DAWN will solve it for you as it has for others!]

"Japanese Christians must solve all these problems by themselves. I believe there is a grand mission for Japanese Christians. I believe that it is our mission to solve all these problems which have been, and are still, stumbling blocks in all lands; and it is also our mission to give to all the oriental nations and the rest of the world a guide to true progress and a realization of the glorious Gospel which is in Jesus Christ. . . . . Our prayer is and always must be: 'Thy kingdom come, thy will be done, as in heaven, so in earth.'"

TRUE CHRISTIAN LIBERALITY

Liberality, generosity, is essentially a Christian grace. God is love, and all who partake of his spirit must be proportionately loving and generous. But as we are instructed not to be wise in our own conceits, nor to be wise above what is written in God's Word, so likewise it is well for all true children of God to beware of assuming to have a greater, wider or deeper love than that clearly set forth in God's Word as the only real and true standard. God's people are to set up a standard neither for God nor for themselves; but as obedient children they should not fashion their minds and faith after their own defective conceptions, but according as the Lord has revealed.

Some err on one side of this question and some on the other; but the remedy for both errors is the same—submit your heads and your hearts unto the direction of the Lord through his inspired Word.

That Word nowhere teaches that everlasting torment is the wages of sin, but that the wages of sin is death. Every plain (non-symbolic) statement of the Scriptures agrees 'that the soul that sinneth, *it* shall *die*." Surely, then, no one is justified in maligning, yea, blaspheming God's character and plan by teaching directly or indirectly the contrary—that he will keep the sinner's soul alive to all eternity in order to torment it. There would be neither love nor justice in such a course.

On the other hand the Word nowhere teaches Universalism

—that the entire human family will be everlastingly saved to divine favor and blessing. And those who rush from the one extreme of faith in an almost universal torment, to the other extreme of belief in Universalism are carried from one human error to another human error. However, the finding of the one error to have been the result of a too careless handling of God's Word and a leaning to perverted human reason and judgment should put all upon their guard thereafter: but frequently it does not, as we see; and, getting filled with the thought of God's love, they seem to forget that God has more than one attribute of character and that these must all be co-ordinated in any plan that is his—that his wisdom and his justice each join with his love in his plan for man's salvation from sin and its penalty, death.

The Scriptures do, indeed, teach that the great *ransom-sacrifice* given by our Redeemer will sooner or later bring to every member of the human family fullest opportunity for the recovery of all that he lost in Adam. But they forget that although Adam had *life*, its everlasting continuance was not assured: for this he was on trial when he wilfully sinned and thus cut short his trial and brought upon himself, and upon us in his loins, the sentence of death.

It is *what* was lost, and all that was lost that our Lord came to save. The salvation made possible by his *ransom-sacrifice* is a new trial for life everlasting, the results of which are expressed in John 3:36; Rev. 21:7, 8.

It is sufficient that God should grant a universal, impartial trial to all; that those who, under the favorable conditions of the New Covenant, will fully submit themselves to God may have life, and that others may be manifested and, as cumberers of the ground, may be destroyed in the second death. Love, wisdom and justice could never agree to let a wilful sinner live to mar the peace of the holy; nor could they consent that such should be deprived of their own wills in order to their everlasting existence, for their companionship is not sufficiently desirable; nor could they consent that they should be kept alive, and that their wills should be kept under divine restraints to all eternity. Such lives and such companionship are undesirable: the remainder of God's universe would be blessed by their destruction in the second death. Let us not be more wise, more loving, or more just than the only living and true God who dwells in a light which no man can approach unto, and whose mind is communicated to us through his Word.—1 Tim. 6:16; 1 John 5:9, 10.

Let us practice the grace of liberality according to, and not outside of, the boundaries laid down in the Lord's Word.

THE HEAVENLY INHERITANCE

IV. QUAR., LESSON XI., DEC. 10, 1 PET. 1:1-12.

Golden Text—"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Col. 1:12.

Out of a heart inspired with the glorious hope set before the consecrated saints of the Gospel dispensation flows the impassioned and eloquent greeting of the Apostle Peter to others of like precious faith. To "the elect according to the foreknowledge of God, ... grace unto you and peace be multiplied." And every line of his epistle, even the words of greeting, are full of instruction.

VERSE 2 shows that the election referred to was not an arbitrary election, but that it was conditioned upon three things—(1) the sanctification or full consecration of the believer; (2) his implicit obedience to the divine discipline and teaching; and (3) his full reliance upon the precious blood of Christ for cleansing and salvation from sin and death.

VERSE 3 gratefully and joyfully points to the resurrection of Christ as the assurance of our final triumph through him.

VERSES 4, 5 declare that the glorious inheritance of the saints was not for immediate possession at the instant of death, but that it was *reserved*, and that it would be revealed in the *last time*—at the second advent of the Lord. So the Apostle Paul also taught, saying, when he was about to die, "*Henceforth*, there is *laid up* for me a crown which the Lord, the righteous Judge, will give me *at that day;* and not to me only, but to all them also *that love his appearing*."—2 Tim. 4:7, 8.

VERSES 6-9 are precious reminders of the joys of faith, to attain the full fruition of which, the endurance of present afflictions are causes for thanksgiving, because their discipline is necessary to prepare us for the glorious inheritance of the saints in light.

VERSES 10-12 declare that the revelations of divine truth concerning the glorious inheritance of the saints of the Gospel age were never made known in former ages, even to the faithful prophets, nor to the angels who earnestly desired to know, and who diligently searched and sought to discover the deep significance of the prophecies of these things, which are now made known to us by the holy Spirit which inspired the apostles and through them instructs the church.

And this high calling of "the elect" "church of the first-born, whose names are written in heaven," is still a blessed secret among the saints, which "none of the princes of this world [the great ones of the world—"the princes," either ecclesiastical or civil] knew." (1 Cor. 2:6-10) Nor do they yet know of the glory to be revealed in the saints. The religious princes of all the religions of the world, which from the four corners of the earth recently assembled in Chicago, only verified and emphasized this fact, and proved their utter ignorance of this *secret* of the Lord, in which his humble, faithful ones are rejoicing today with joy unspeakable and full of glory. "Howbeit, we speak wisdom among them that are perfect [that are of a perfect heart, disposition or intention, the humble and obedient, the truly wise—Dan. 12:10]; yet not the wisdom of this world, nor of the princes of this world *that come to nought*. But we speak the wisdom of God in a *mystery*, even the hidden wisdom which God ordained before the world for our glory; which none of the princes of this world knew. . . . . Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit"—through his holy apostles and prophets in whose divine inspiration we have the fullest confidence, notwithstanding the efforts of the princes of this world to shake it. God be praised for the abundant testimony of his inspired, holy Word!

THE GLORIFIED SAVIOR

IV. QUAR., LESSON XII., DEC. 17, REV. 1:9-20.

Golden Text—"Wherefore, God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:9.

VERSE 9. John, who received this vision, and was commissioned to convey it to the Church, so far from being puffed up by this privilege, humbly reminds us that the vision was from God, and that he who received it made no claims of superior sanctity or worthiness, and that he was simply their brother and companion in tribulation, a member with them of the embryo kingdom of heaven, which now suffers violence (Matt. 11:12), but nevertheless in patient waiting for its glorious triumph at the second advent of Jesus Christ.

Because of his faithfulness in believing and teaching the Word of God and the testimony of Jesus Christ, John had been banished to the lonely and sterile isle of Patmos; but the place of his exile was made glorious with the presence of the Lord and the manifestations of his grace, not only to his faithful Apostle, but also to all of the church through him.

VERSE 10. The expression, "I was in the spirit on the Lord's day," we understand to mean that on that day (the first day of the week) John was specially filled with the holy Spirit of love and adoration and joy in God as to be mentally lifted above his surroundings and out of the thoughts and feelings of the old nature; so that, forgetting for the time the things of time and sense, there came to his soul an overwhelming sense of the divine presence and favor. To such a condition his circumstances were peculiarly favorable, isolated as he was from all human intercourse, and alone with God. His was not a sickly sentimentalism causing him to shirk the duties and responsibilities of active life and impelling him to that of a recluse. No; far from it. He had been active, faithful and loyal to God and zealous for his cause; and when the enforced seclusion came as a penalty for such faithfulness, he rejoiced also in this "tribulation,"—this privilege of enduring hardness as a good soldier; and from his sense of the divine approval, both of his faithfulness in activity and of his patience in this enforced inactivity and seclusion, sprang the joy which only those know who have endured something for Christ's sake and experienced the fellowship of his sufferings.

In such times of tribulation the Lord's presence and comfort are most precious to his saints, and they begin to learn what it means to live "in the spirit"—above the world, and hence to a great extent unaffected by its conditions.

Thus, as the Apostle drew near to the Lord, the Lord drew

near to him; and on this occasion, as there was a special message to be conveyed to the church, this beloved and faithful disciple, being in the proper attitude of mind and heart—"a broken and emptied vessel," fit for the Master's use—was the chosen and honored instrument. And, therefore, he was permitted to see and hear, in symbolic visions, the wonderful things which God had to reveal to his church.

He heard "behind" him [from some unseen source] "a great voice as of a trumpet"—indicative of an important proclamation.

VERSE 11. The first announcement identifies the speaker as our Lord and Redeemer, the beginning and the ending of Jehovah's direct creation—"the only begotten Son of God"—the alpha and the omega, the first and the last. See verses 8, 17, 18; John 1:2, 3; Col. 1:15-17; Rev. 3:14; also WATCH TOWER, April 15, '93.

Then followed the instructions to write what he was about to see, and to send the book to the seven churches mentioned. The number seven, being a symbol of completeness, meant here not merely the churches named, but the complete nominal Gospel church of the entire age;—the special addresses to each of these being specially applicable to the several stages of the Gospel church which they represent: Ephesus representing the church in apostolic times, Laodicea representing the church of the present time.

VERSES 12, 13. When the Apostle turned to see the speaker, he saw an appearance like unto a son of man—representing our Lord Jesus (not really the Lord, but a vision, an appearance)—standing in the midst of seven golden candlesticks, which represented the above seven phases of the church.

Gold being a symbol of the divine nature, the seven golden candlesticks indicate that the divine institution of the church is for the enlightening of the world, the same symbol used in the Jewish Tabernacle and later in the Temple, indicating the same thing.

VERSES 13-16. The Son of man is seen "clothed in a garment down to the foot"—a long, full flowing robe such as was worn by kings and priests; not the dress of the common people. And he was girded about the paps (not about the loins as one about to toil or run, but about the paps as of one in the repose and dignity of sovereignty) with a golden girdle.

The whiteness of the hair indicate both age and purity; the brightness of the eyes symbolizes acute discernment; the polished and glowing feet indicate power; the voice as the sound of many waters indicates the universality of his authority and power; and the shining countenance—as the brightness of the sun in his strength—marks the glory and power and blessing of his presence and Kingdom. The seven stars—the angels or ministers of the church, those whom the Lord recognizes as teachers in the church (verse 20)—are held in his right hand, showing that the teaching, power and authority are vested in Christ, the head of the church, and that the human teachers are only instruments in his hands, and accountable to him. And the two-edged sword out of his mouth symbolizes the mission of his truth and its final victory. The sword of the spirit—the Word of God.

VERSE 17. The vision had an overpowering effect upon the Apostle's physical frame; and from excitement and fear, like Saul of Tarsus and like Daniel, the Prophet, he fell as one dead, until a kindly hand imparted new strength, and an assuring voice said, "Fear not; I am the first and the last [the only begotten Son of God]; I am he that liveth and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [*hades*, the grave] and of death"—the power to open the graves and to loose the bands of death and set the captives free.

VERSE 19 commands the writing of the vision of the things past, present and future that the Church to whom the message is sent may ponder its deeply significant symbolisms.

The *Golden Text* is aptly chosen, pointing as it does, to the humiliation and vicarious sacrifice of Christ as the cause of his present exaltation and glory and power—"*Wherefore* God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:8, 9.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—I have not for some time tried to sell or to distribute any DAWNS, as I was in doubt about some of their teachings. I have since, however, by a great deal of study, found that I was in error. This is indeed an evil day, full of snares and pitfalls, and none shall be able to stand, who do not humbly accept God's Word as their only and all-sufficient ground of faith and practice, in opposition to all church-creeds and church-authority; for even those churches, which claim to have no creed, claim to have, by divine right, the power to make teachers, and if they fail to teach according to their liking, they have the same divine authority to unmake them.

Respectfully yours, J. L. KING.

REPLY. Your letter is at hand, and I am glad it reveals you as again rejoicing in the truth, and, I trust, this time more firmly established therein. Severe tests come to all, in proportion to the measure of light possessed; and having, by the Lord's grace, overcome in this one instance, I trust you will be on the lookout when future trials come, and better ready to resist the temptations of the Adversary. But, be assured, you will not entirely escape temptation in future; yet if you make the Lord your refuge, you will not be overcome, but find in him constant strength and protection. See Psalm 91.

I do not quite coincide with you in the opinion that the nominal churches have no right to unmake teachers. True, they have no authority to make representatives *of the Lord*, and each follower of the Lord should recognize no other commission than that given in God's Word; yet so far as the systems are concerned, they have as much right to authorize individuals to teach their doctrines as an individual has to appoint another as his representative, or as any secular institution has to control its representatives. The ability to use and make a representative implies the ability to withdraw consent at pleasure, unless bound by contract. And any one preaching by the authority of any part of Babylon, and supposed to teach its particular theories, should first dissolve his contract with such system before preaching or teaching contrary to its standards; and if he does not voluntarily do so, it is certainly the privilege of the institution to withdraw its sanction and support, and to give them to other individuals who will abide by their contracts.

It is a blessed thing, however, to be free in Christ from bondage to earthly, ecclesiastical rule and human creeds, and subject only to the one Lord and Head of the church, and to the one infallible guide of faith. We are admonished to maintain a clear conscience, and to labor diligently to learn and to teach all that he is pleased to reveal through it—his Word.

May you, as free, become more and more the bond-servant of Christ.—EDITOR.

MILLENNIAL DAWN IN SWEDISH

The Swedish translation of the first volume of MILLENNIAL DAWN is now ready, and waiting orders have been filled. It can be supplied in both cloth and paper bindings, at same prices as the English edition.

Friends of the truth who have knowledge of the subject, are requested to let us know of Swedish settlements—giving some idea of the population of such colonies; also of colonies of Danes and of Norwegians; for we hope to have the Dano-Norwegian translation ready about March next. We shall soon have some tracts in these languages, and shall be pleased to send freely whatever quantity you may desire and can use judiciously.

VOL. XIV ALLEGHENY, PA., DECEMBER 15, 1893 No. 24

ANNUAL REPORT WATCH TOWER TRACT SOCIETY

Considering the financial depression of the year ending Dec. 1, '93, which has very generally affected everybody and everything, it is not surprising that the work of the WATCH TOWER TRACT SOCIETY also has been somewhat hindered.

We have many indications that the spiritual condition of the WATCH TOWER subscribers is better—their love and zeal stronger—than ever before; and this naturally would have meant larger donations to the Tract Fund and more of them,—had it not been for the financial stringency. Under the circumstances, therefore, the showing of this report, below, is most satisfactory.

The fact that the donations aggregated little less than for '92 may therefore be considered an improvement of one-half over that year; and it will be remembered (refer to our report of one year ago) that '92 was a marked improvement over the several years preceding it.

Another item which no doubt influenced the total was the Chicago Convention. An estimate, made at the time, showed that the total expense of those who attended that convention was five thousand dollars or more. This extra expense no doubt affected the Tract Fund receipts to a considerable extent. And while we have had many reports of good accomplished by that convention, it is still a question whether the same time and money spent in colporteuring DAWNS, publishing and distributing tracts, etc., might not have yielded still greater returns to the King's glory.

Indeed, we have been favorably impressed with a suggestion made by one who was present at the Chicago Convention, and who usually attends the Allegheny Convention, that hereafter our conventions, held for several years past, be discontinued; that thus the interests of the general work would be conserved. And although we have enjoyed these annual gatherings greatly—the personal greetings and communions with visiting saints—we feel that there is wisdom in this suggestion of their discontinuance in favor of the Fund for the propagation of the truth by means of tracts, etc.

Another reason, almost as weighty, and one of growing importance to the work, is the item of time. Each year, as the number in attendance increases, the demands upon the time of the Editors of the WATCH TOWER increases; so that the time for preparation before these conventions, and the time spent after them in getting caught up on work which meantime gets behind, in addition to the time spent during the conventions, means in all two months—the one-sixth of each year. We of course *enjoy* this use of our time; and our only question is, regarding the best and wisest use of that time. It seems to us wisest and most to our Lord's praise to use this time for the benefit of *all* the saints in preparing and publishing truth in a printed form, at least until the MILLENNIAL DAWN series has been completed. Together, these considerations seem to us a sufficient reason for discontinuing the General Conventions heretofore held at Allegheny on the anniversary of our Redeemer's death. At all events, we can well dispense with the meeting next Spring, since it is so short a time since the Chicago Convention. And this economy will undoubtedly rebound to the benefit of the work for '94.

SECRETARY'S ACCOUNT

During the year, Dec. 1, '92 to Dec. 1, '93, there have been circulated, *free*, the following:

Copies OLD THEOLOGY TRACTS	1,082.011
" ZION'S WATCH TOWER	139,577

Since tracts vary in number of pages it is customary to state them in pages. The foregoing, so stated, represent 19,893,428 pages.

TREASURER'S ACCOUNT

Receipts from Good Hopes	$5100.40
" " other sources	2798.86
Total	7899.26
Expended for Tracts, Towers, etc., sent out free	$5794.88
" Postage on same	355.80
" Labor, mailing same	708.00
" on Foreign translations of M. DAWN, VOL. I., and in forwarding the work in general	1519.18
	$8377.86

This shows a balance of $478.60; but this amount is really not yet due, being represented by two notes not yet matured.

We point with pleasure to this showing. While our total receipts would not amount to one-half the salary of a popular preacher, the results are large. Our Society has no salaried officers, and the item of "Labor" is for mailing and other necessary work. Your donations go directly for the spread of the truth, according to our best judgment. We trust that all the friends will be pleased with the showing, especially those whose contributions are therein represented; and, more than all others, we trust that our Lord approves it.

The "Good Hopes" plan has proved so much of a blessing to those who have adopted it, that no doubt many will desire its continuance (It is not our plan but the Apostle's—1 Cor. 16:2), laying by them on the first day of each week something for use in the Lord's cause.

We urge no one to give to this Society (those who approve the work and its methods need only to know of their opportunity), but we do urge all our readers to follow the apostolic rule and set apart for the Lord's service a weekly thank-offering. If it be but one cent a day, or one cent a week even, it will surely bring a blessing.

It is fair to presume that all Christian people set apart some portion of their incomes for the propagation of what they *believe* to be truth. WATCH TOWER readers have learned that in the past they have unintentionally helped to spread error. The question for each to decide is, How can I now use time and means at my command, to the best advantage, in counteracting those errors and spreading the truth?—for the glory of God and the blessing of his people? To all such we say, Consider carefully to what extent the WATCH TOWER TRACT SOCIETY can assist you in this matter, and act according to your judgment.

DAWN COLPORTEUR WORK

While the colporteur work, for the circulating of MILLENNIAL DAWN, is under the supervision and patronage of this Society, it is self-supporting to a very large degree;—the only liabilities being in the way of credits to colporteurs (the Society now stands responsible for about $7,000.00 of such accounts, much of which, however, will yet be paid by the colporteurs), and in the preparation of foreign translations—on which account an item appears above in the Treasurer's account.

Total number of volumes of MILLENNIAL DAWN put into circulation during the past year was 120.916.

The number of colporteurs engaged in this ministry of the truth is one hundred and fourteen: of these seventy-two give their entire time and the remainder almost all of their time to this service. Many of these have started quite recently. And besides these there are probably two thousand of our readers who *do what they can*, in connection with their ordinary duties of life.

All who report any effort expended in the service of the truth report corresponding blessings in their own hearts. They that watered others were themselves watered. They whose hearts burned with love to the Lord and his people, so that they were led to *service* and *sacrifice*, have been kept firm by the power of God in the truth.

Let us each watch, pray and labor during the new year. All who do so will be blest. He who is most faithful and earnest will be the most blest. The "harvest" is great indeed, and the laborers are few in comparison.

REPRESENTATIVE OR SUBSTITUTE?

A brother inquires whether the following may not be considered a fair statement of the truth as presented in the Scriptures; viz.:—

"The human race was tried in Eden in the person of Adam its *representative*. His failure was the failure of those whom he represented, and hence the whole race was sentenced to death. Again, God purposed another trial, and this time put Christ Jesus as man's *representative*. Christ's obedience was perfect; and hence not only did he thus secure everlasting life for himself, but the same also for all the race whom he represented in his trial. Is not this the correct, the Scriptural view? If not, wherein is it at fault? Please answer through the WATCH TOWER."

We reply: No; this is an incorrect and unscriptural view, and a very misleading one.

Christ's death was man's ransom (corresponding price), substituted for Adam's death; and hence applicable to all who lost life under his sentence. Christ's *death* being substitutionary was of course a representative death. *for* or *instead of* the dead race of Adam; *i. e.*, a corresponding price in exchange for a purchase, which makes possible their release from the death penalty, in God's due time. But during the thirty-three years before he died, Christ represented not the world but *himself:* and since his resurrection he represents, before the bar of divine justice, not the world but *believers*. "He *died* for all;" and will bring *all* to a knowledge of this truth: but he *represents* or advocates for only "the household of faith." "*We* have an advocate with the Father, Jesus Christ the righteous."

Instead of saying that Adam *represented* the race in trial, let us say that he was tried *individually*, and that the race in his loins (as part of himself) shared his sentence and all that he actually (not representatively) entailed upon them—mental, moral and physical decay—death. Adam's trial,

even if passed successfully, would not have entitled anyone but himself to *everlasting life*. His children would each have been obliged to stand an individual trial before being adjudged worthy of either *everlasting life* or *death*.

Similarly, Christ's trial was an individual trial. His faithfulness proved *him worthy* of everlasting life. It in no sense proved any one else worthy of everlasting life; and no one gets everlasting life as a consequence of his obedience.

But divine mercy and justice had arranged that another great transaction should be accomplished by the same act of obedience (the surrender of his life) which proved our Lord's love of the Father to be perfect. That other thing was God's acceptance of that death as a sacrifice, a ransom, a substitute, *a corresponding price* for the life of Adam and the race which lost life *in* him. This *substitutionary* (not representative) sacrifice of our Lord, by meeting the claims of justice against Adam and his race, sealed the New Covenant and made divine mercy possible.

Now, that the claim of God's justice against the race has been met, it may hope for mercy at the hands of him who bought all with his own precious blood.

What will Christ do to those whom he purchased,—the dead, the sick, the dying, the ignorant, the weak, the blind —the mentally, morally and physically dead or dying.

We answer, In full harmony with the divine will, he purchased all, for the very purpose of granting to each member of the race an impartial *trial for* everlasting life. All worthy ones will be proved and granted "the *gift* of God, eternal life, through Jesus Christ our Lord." All those proved unworthy will be destroyed by the second death.

When will this trial take place?

It comes to all men proportionately as each comes to a knowledge of the truth. But during this age only the church of believers comes to a sufficiency of light to make the trial complete, with a final verdict. All others, the masses of mankind, will receive their trial later on—in the blessed Millennial age, the great "day of judgment" (or trial) which God has graciously ordained.—Acts 17:31.

Is Christ now, or will he ever be, the representative of all men?

No; he bought all, but he does not represent all. He represents only those who "come unto God by him"—faithful believers. (Heb. 7:25.) It is also clearly stated by John that Christ's sacrifice is the propitiation for the sins of all, but that only *we* (believers) have him as our advocate or representative. (1 John 2:1, 2; Rom. 3:25) Having mediated and ratified the New Covenant, he has opened the door of its blessed provisions to all; and all shall come to a *knowledge* of the truth. Then any and all who accept the conditions of the New Covenant are represented before justice by the value of the "blood of the New Covenant," which speaks pardon for all of their weaknesses and shortcomings, in proportion as these are not willful.

Whenever any member of the race enters, by faith in the ransom-sacrifice, into the provisions of the New Covenant, that moment he has a reckoned standing before God, a reckoned covering of his sins, which continues so long as he continues under its protecting, sheltering mercy. That covering is Christ's meritorious sacrifice (made once for all), applied for all in a general way by the New Covenant provisions, but *specially* only for those who come under that New Covenant's terms, all of whom are *represented* by their Redeemer before the bar of justice as *perfect*,—reckonedly.*

This covering by the provisions of Mercy under the New Covenant, and this representing of the mercy-covered ones by Christ, will last as long as it will be needed—until all of the weak and fallen race who thus come to God through Christ, desiring divine favor and seeking to render obedience, shall have attained *perfection*—mental, moral and physical: which will be at the close of the Millennial age. Then this covenant will cease; for *perfect* beings require no mercy. Perfect beings can render perfect obedience to the perfect law; and mercy or any excuse for failure could not be granted. When Christ has finished his work at the close of his Millennial reign, he will first have destroyed the reign of sin and death, begun by Adam's fall, will have granted each member of the human family a full and gracious opportunity of reconciliation with God, under the terms of the New Covenant, and will have destroyed all willful sinners (Psa. 145:20; Heb. 10:26, 27; Rev. 21:8);—and then all the remainder he will present before the Father, *perfect* and *unreprovable*.—1 Cor. 15:24; Col. 1:22.

This New Covenant of *mercy*, under which God accepts those who approach him, in the merit of Christ, is therefore for the very purpose of permitting the work of restitution. Under its provisions, the fallen but penitent sinner is accepted *as* though he were perfect, and is treated as a child of God during the period of his reformation of character and constitution—during the period in which, under the Lord's supervision, he is being restored, with added experience, to all that was lost in Adam.

What we have described relates to the world in general. Now let us look at the church under the New Covenant. Her relation to the New Covenant is during the Gospel age. But to her the covering mercy of that covenant is not to permit time for reaching physical, mental and moral perfection by a process of restitution, but to give her a standing before God where she can offer herself unto God a living sacrifice, holy and acceptable to God through the merit of Christ—under the merciful provision of this New Covenant.

The *call* of the Gospel age is for the Bride class. The condition of that call is—obedience, faithfulness, self-sacrifice in God's service, even unto death. But only *perfect* ones are eligible to such a call, even as no blemished animal could be laid upon God's altar during the typical Law dispensation. So, then, the New Covenant is absolutely necessary, with its provision of covering of our sins by the merit of our Redeemer's sacrifice. All who come under the blessed provisions of that New Covenant are *acceptable* as sacrificers during "the acceptable year of the Lord"—the Gospel age, until the foreordained number shall have made their calling and election sure. Then the call to *sacrifice* and its very high reward of spirit-nature and joint-heirship with our Redeemer, being at an end, the New Covenant will thereafter, during the Millennial age, shield all of the remainder who may desire to benefit by it and thus return to divine favor and everlasting life.

Thus we answer, at length, that the idea of Christ's representative work as set forth by the Brother's question is wholly incorrect. Our Lord gave himself a ransom, a corresponding price a substitute for *all*, but he represents before the bar of justice since his resurrection, *only those* who come unto God by him under the gracious terms of the New Covenant, sealed or ratified by his death.

Adam's trial was a personal one and not a representative one; and so was our Lord's trial a personal and not a representative one. *As* the effects or results of Adam's failure were inherited by those *in* him, *so* the results of Christ's obedience will be shared by all who *believe* INTO him.—Rom. 5:18, 19; John 3:16.

* See June 15, 1919, issue for concise treatment of the covenants.

ECHOES FROM THE PARLIAMENT OF RELIGIONS

A GLIMPSE AT THE SOCIAL AND RELIGIOUS LIFE OF INDIA

In the hope of deepening the sympathy of God's consecrated people for the whole world which "God so loved," even while they were yet sinners, and which Christ shed his blood to redeem, and which he comes again to restore and bless, and in which mission of his Millennial reign we are called to be workers together with him, we publish the following interesting paper on *"The Work of Social Reform in India,"* by B. Nagarkar, a native representative at the World's Parliament of Religions. We publish the address in full, both for the information it contains, and also as an illustration of the indirect influence of the Bible upon the character and sentiments of at least one of that benighted race—and not only one, but of a considerable class who are feeling after God. Mr. Nagarkar said:—

"Mr. President, Ladies and Gentlemen: The conquest of India by England is one of the most astonishing marvels of modern history. To those who are not acquainted with the social and religious condition of the diverse races that inhabit the vast India peninsula, it will always be a matter of great wonder as to how a handful of English people were able to bring under their sway such an extensive continent as Hindoostan, separated from England by thousands of miles of the deep ocean and lofty mountains. Whatever the circumstances of this so-called conquest were, they were no more than the longstanding internal feuds and jealousies—the mutual antipathies and race-feelings—between caste and caste, creed and creed, and community and community, that have been thrown together in the land of India. The victory of the British—if victory it can be called—was mainly due to the internal quarrels and dissensions that had been going on for

ages past between the conflicting and contending elements of the Indian population. Centuries ago, when such a miserable state of local division and alienation did not exist in India, or at any rate had not reached any appreciable degree, the Hindoos did make a brave and successful stand against powerful armies of fierce and warlike tribes that led invasion after invasion against the holy home of the Hindoo nation. Thus it was that from time to time hordes of fierce Bacteians, Greeks, Persians and Afghans were warded off by the united armies of the ancient Hindoos. Time there was when the social, political and religious institutions of the Aryans in India were in their pristine purity, and when as a result of these noble institutions the people were in the enjoyment of undisturbed unity, and so long as this happy state of things continued the Hindoos enjoyed the blessings of freedom and liberty. But time is the great destroyer of everything. What has withstood the withering influences of that arch-enemy of every earthly glory and greatness? In proportion as the people of India became faithless to their ancestral institutions, they fell in the scale of nations.

DIVISION AND DEPREDATION

"At first they fell a prey to one foreign power and then to another, and then again to a third, and so on, each time degeneration doing the work of division, and division in its turn doing the ghastly work of further and deeper degeneration. About two hundred years ago this fatal process reached its lowest degree; and India was reduced to a state of deadly division and complete confusion. Internecine wars stormed the country, and the various native and foreign races, then living in India, tried to tear each other to pieces! It was a state of complete anarchy, and no one could fathom what was to come out of this universal chaos.

"At this critical juncture of time there appeared on the scene a distant power from beyond the ocean! No one had heard or knew anything of it. The white-faced sahib was then a sheer novelty to the people of India. To them in those days a white-faced biped animal was synonymous with a representative of the race of monkeys, and even to this day in such parts of India as have not been penetrated by the rays of education or civilization, ignorant people in a somewhat serious sense do believe that the white-faced European is perhaps a descendant of apes and monkeys! For aught I know the ever-shifting, ever-changing, novelty-hunting philosophies of the occult world and the occult laws, of spirit presence and spirit presentiment in your part of the globe may some day be able to find out that these simple and unsophisticated people had a glimpse of the "Descent of Man" according to Darwin. Whatever it may be, no one could ever have dreamt that the people of England would ever stand a chance of wielding supreme power over the Indian peninsula. At first the English came to India as mere shopkeepers. Not long after they rose to be the keepers of the country, and ultimately they were raised to be the rulers of the Indian empire. In all this there was the hand of God. It was no earthly power that transferred the supreme sovereignty of Hindoostan into the hands of the people of Great Britain. Through the lethargic sleep of centuries the people of India had gone on degenerating. Long and wearisome wars with the surrounding countries had enervated them: the persistent cruelty, relentless tyranny and ceaseless persecution of their fanatic invaders had rendered them weak and feeble, even to subjection, and a strange change had come over the entire face of the nation.

DECAY OF ANCIENT INSTITUTIONS

"The glory of their ancient religion, the purity of their social institutions and the strength of their political constitution had all been eclipsed for the time being by a thick and heavy cloud of decay and decrepitude. For a long time past the country had been suffering from a number of social evils, such as wicked priestcraft, low superstition, degrading rites and ceremonies, and demoralizing customs and observances. It was indeed a pitiable and pitiful condition to be in. The children of God in the holy Aryavarta, the descendants of the noble Rishis, were in deep travail. Their deep wailing and lamentation had pierced the heavens, and the Lord of love and mercy was moved with compassion for them. He yearned to help them, to raise them, to restore them to their former glory and greatness; but he saw that in the country itself there was no force or power that he could use as an instrument to work out his divine providence. The powers that were and long had been in the country had all grown too weak and effete to achieve the reform and regeneration of India. It was for this purpose that an entirely alien and outside power was brought in. Thus you will perceive that the advent of the British in India was a matter of necessity and, therefore, it may be considered as fully providential.

"It is not to be supposed that this change of sovereignty from the eastern into the western hand was accomplished without any bloodshed or loss of life. Even the very change in its process introduced new elements of discord and disunion; but when the change was completed and the balance of power established, an entirely new era was opened up on the field of Indian social and political life. This transfer of power into the hands of your English cousins has cost us a most heavy crushing price. In one sense, it took away our liberty; it deprived us, and has been ever since depriving us, of some of our noblest pieces of ancient art and antiquity which have been brought over to England for the purpose of adornment of, and exhibition in, English museums and art galleries.

"At one time it took away from the country untold amounts of wealth and jewelry, and since then a constant, ceaseless stream of money has been flowing from India into England. The cost, indeed, has been heavy, far too heavy, but the return, too, has been inestimable. We have paid in gold and silver, but we received in exchange what gold and silver can never give or take away—for the English rule has bestowed upon us the inestimable boon of knowledge and enlightenment. And knowledge is power. It is with this power that we shall measure the motives of the English rule. The time will come, as it must come, when, if our English rulers should happen to rule India in a selfish, unjust and partial manner, with this same weapon of knowledge we shall compel them to withhold their powers over us. But I must say that the educated natives of India have too great a confidence in the good sense and honesty of our rulers ever to apprehend any such calamity.

"Our Anglo-Saxon rulers brought with them their high civilization, their improved methods of education and their general enlightenment. We had been in darkness and had well nigh forgotten our bright and glorious past. But a new era dawned upon us. New thoughts, new ideas, new notions began to flash upon us one after another. We were rudely roused from our long sleep of ignorance and self-forgetfulness. The old and the new met face to face. We felt that the old could not stand in the presence of the new. The old we began to see in the light of the new; and we soon learned to feel that our country and society had been for a long time suffering from a number of social evils, from the errors of ignorance and from the evils of superstition. Thus we began to bestir ourselves in the way of remedying our social organization. Such, then, were the occasion and the origin of the work of social reform in India.

SOCIAL REFORM NEEDED

"Before I proceed further, I must tell you that the work of reform in India has a two-fold aspect. In the first place we have to revive many of our ancient religious and social institutions. Through ages of ignorance they have been lost to us, and what we need to do in regard to these institutions is to bring them to life again.

"So far as religious progress and spiritual culture are concerned, we have little or nothing to learn from the west—beyond your compact and advanced methods of combination, co-operation and organization. This branch of reform I style as reform by revisal. In the second place, we have to receive some of your western institutions. These are mostly political, industrial and educational; a few social. But in every case the process is a composite one. For what we are to revive we have often to remodel, and what we have to receive we have often to recast. Hence our motto in every department of reform is, 'Adapt before you adopt.' I shall now proceed to indicate to you some of the social reforms that we have been trying to effect in our country.

"The abolition of caste—what is this Hindoo institution of caste? In the social dictionary of India, 'caste' is a most difficult word to understand. Caste may be defined as the classification of a society on the basis of birth and parentage. For example, the son or daughter of a priest must always belong to the caste of priests or Brahmans, even though he or she may never choose to follow the ancestral occupation. Those who are born in the family of soldiers belong to the soldier caste, though they may never prefer to go on butchering men. Thus the son of a grocer is born to be called a grocer; and the son of a shoemaker is fated to be called a shoemaker. Originally there were only four castes—the Brahman, or the priest; Kihateiya, or the soldier; Vaishya, or the merchant; and Shudra, or the serf. And these four ancient castes were not based on birth, but on occupation or profession. In ancient India, the children of Brahman parents often took to a martial

occupation, while the sons of a soldier were quite free to choose a peaceful occupation if they liked. But in modern India, by a strange process, the original four castes have been multiplied to no end, and have been fixed most hard and fast. Now you find, perhaps, as many castes as there are occupations. There is a regular scale and a grade. You have the tailor caste and the thinker caste, the blacksmith caste and the goldsmith caste, the milkman caste and the carpenter caste, the groom caste and the sweeper caste. The operation of caste may be said to be confined principally to matters of (1) food and drink, (2) matrimony and adoption, (3) the performance of certain religious rites and ceremonies.

CASTE DEFINED AND EXPLAINED

"Each caste has its own code of laws and its own system of observances. They will eat with some, but not with others. The higher ones will not so much as touch the lower ones. Intermarriages are strictly prohibited. Why, the proud and haughty Brahman will not deign to bear the shadow of a Shudra or low caste. In the west you have social classes; we in India have 'castes.' But remember that 'classes' with you are purely a social institution, having no religious sanction. 'Castes' with us are essentially a religious institution, based on the accident of birth and parentage. With a view to illustrate the difference between 'classes' and 'castes,' I may say that in western countries the lines of social division are parallel but horizontal; and, therefore, ranging in the social strata one above another. In India these lines are perpendicular; and, therefore, running from the top to the bottom of the body social, dividing and separating one social strata from every other. The former arrangement is a source of strength and support, and the latter a source of alienation and weakness. Perhaps at one time in the history of India, when the condition of things was entirely different, and when the number of these castes was not so large, nor their nature so rigid as now, the institution of caste did serve a high purpose; but now it is long, too long, since that social condition underwent a change. Under those ancient social and political environments of India, the institution of caste was greatly helpful in centralizing and transmitting professional knowledge of arts and occupations, as also in grouping, binding together and preserving intact the various guilds and artisan communities. But centuries ago that social and political environment ceased to exist while the mischievous machinery of caste continues in full swing up to this day. Caste in India has divided the mass of Hindoo society into innumerable classes and cliques. It has created a spirit of extreme exclusiveness. It has crowded and killed legitimate ambition, healthy enterprise and combined adventure. It has fostered envy and jealously between class and class, and set one community against another.

[*Concluded in our next.*]

IS NOT THE DOCTRINE DANGEROUS?

Some Christians, whose hearts have been greatly blessed by the opening of the eyes of their understanding, on the subject, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord,"—ask, with fear, Is it not dangerous to give this teaching to our unconverted friends and children? Will it not hinder their coming to God? If they have for years failed to come to God while under the fear of eternal torment in hell, would not the gospel of God's love and mercy merely harden their hearts and prevent their coming at all?

And is it not a dangerous doctrine even for Christians? Is there not danger that such, if they should lose the fear of hell, might become thieves, robbers, murderers, or otherwise evil doers?

We answer, No; there need be no such fears. The professing Christian who would become an evil doer upon learning that his fears of everlasting torment are groundless, never was a Christian; never was a child of God;—was at best only a tare, a "child of the wicked one."

And as for those who for years have had the fear of eternal torment before their minds, we suggest that what fear failed to do, God's love may do for them. It is written, "The *love* of God constraineth us"—or draws us—to him and his service. True, "The fear of the Lord is the beginning of wisdom"—but the *true fear* or *reverence* of God's mighty power is meant;—that inspired by the Scriptures and not that which results from human misrepresentations of the divine character. Concerning the latter the Lord says, "Their fear toward me is taught by the precepts of men."—Isa. 29:13.

Many unsound minds have been completely unbalanced by these awful fears. And no sound mind can weigh and then accept the thought that an infinitely wise and just being could have arranged such a plan as is generally accredited to our God by his people,—That he created billions of human creatures under conditions which (all denominations agree) exposed them to the risk of an eternity of misery. Some even go further in saying that he predestinated which should go into this unthinkable misery before he began the work of creation; and that, although he has created billions, he has unalterably arranged that only a "few" shall find the narrow way and that, all told, only a "little flock" shall be saved from everlasting misery.

True, some comparatively sound minds, some seemingly wise people, do accept these doctrines; but we deny that they ever really *weighed* them. They were told that the Bible so taught, and that "to doubt is to be damned." So they believed without proof or any kind of evidence,—except that certain parables of our Lord and certain symbols of Revelation might be so construed.

Indeed, those persons who have persistently refused to believe such doctrines (presented by all denominations in the name of over one hundred millions of the most intelligent people of the world) deserve credit for having more than ordinary soundness of judgment.

As the *truth* was the very food that *your* soul needed and still needs, so it is the food needed by all sound minds, so it is still more needful to those of unsound minds. Let the light of God's Word shine out. It will scatter darkness, and bring, instead, joy and peace and blessing.

If you know one upon whom the truth has had no good effect, you know a score upon whom its effect has been blessings beyond price; and you know of not a single one that has been *injured* by it. The man or woman who becomes outwardly more *wicked* by a knowledge of God's goodness and love manifested in Christ's sacrifice for our sins,—to grant to the children of Adam a full *individual* opportunity of gaining everlasting life by obedience to the terms of the New Covenant—is really *none the worse* at heart, but merely acts out his true character more openly. But these, if there are such, are very few. On the contrary, the instances of conversions through the knowledge of the truth are very many —not only infidels and skeptics, but many open law-breakers. Three prisoners in Sing Sing Prison, N. Y., are rejoicing in the truth, and preaching Christ and a Gospel of the love and justice of God, of which they and we are not ashamed.

However, while doing good in spreading the truth to all whom we can reach, as we have opportunity, we are to remember that the special design of the present truth is for the household of faith, and for them we do and should make our special effort, as the Apostle enjoined.

THE BIRTH OF JESUS

IV. QUAR., LESSON XIII., DEC. 24, MATT. 2:1-11.

Golden Text—"Thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. 1:21.

We have elsewhere presented the Scriptural evidences that the date usually celebrated as the anniversary of our Lord Jesus' birth is incorrect and that, instead of being Dec. 15, B. C. 4, it really was about October 1, B. C. 2*; nevertheless this need not mar our pleasure, nor our appreciation of the great fact so generally celebrated on the wrong date; for its lessons are as appropriate to one date as to another.

The great thought of this lesson is that the first-born of every creature left the glory of a spirit existence, the glory which he had enjoyed with the Father before the world was made, and in conformity to the divine plan for human salvation "humbled himself" to human nature, became a man, "was made flesh, and dwelt among us."—John 1:14; Phil. 2:7-9.

But why did he do this? The Scriptures reply that he took our form and nature—the form of a servant—*for the suffering of death.* It was for the sin of man that he was to atone; and, to do so, to pay our debt, to give our ransom price, to be our substitute, he must be a man;—that as by a *man* came *death,* by a *man* also should come *the resurrection of the dead.*

No wonder, then, that the birth of the babe Jesus, the first step in the divine plan for our salvation from sin and death, was hailed by angels as well as by the wise men and the shepherds as a most notable, a most momentous event. And

* See MILLENNIAL DAWN, VOL. II, pages 54-62.

only those who see quite clearly the necessity for a ransom (a corresponding price), before sin could be forgiven or one member of the condemned race of Adam could be set free from the death penalty resting upon all, can appreciate the depth of meaning there is in that song which the angels sang: "Glory to God in the highest; on earth peace, good will toward men."

The great salvation of which the man Christ Jesus is the center is all of divine arrangement—to the Father of glories therefore we ascribe the "highest" glory for all the blessings which through it we enjoy.

The infant Jesus was the first ray of light and hope to men; because he would become a man, and as the man would give his life a *ransom* for Adam and all condemned in him; and thus, by virtue of having paid our price, "bought us with his own precious blood [his life given]," he would be legally qualified before the divine law to be the "Mediator of the New Covenant," which he *sealed* or made effective with his own precious blood;—"the blood of the New Covenant shed for many for the remission of sins."—Matt. 26:28.

The great plan for human salvation, begun by the birth of Jesus, has not yet reached completion. It will not be complete until *his people* have been saved from their sins and from the penalty of their sins—death, which includes degradation—mental, moral and physical. The *ransom*, thank God, has been paid, and Justice has accepted it; and now the Mediator of the New Covenant is seeking out *"his people."* First, during this Gospel age, he seeks his peculiar people, his "Bride;" and in the age to follow this, the Millennium, he will cause the knowledge of the divine offer of life under the terms of the New Covenant to be made general: all shall know, and then "whosoever will may take of the water of life freely." And all whom he now is or ever shall be willing to own as *"his people"* will gladly avail themselves of that New Covenant's gracious arrangements and return to full favor with God;—all others will be willful sinners, and as such will be cut off from life in the Second Death.

Let us, then, who know the blessed story of the love of God in Christ tell abroad the gracious message, the foundation for which was laid in the birth of Jesus,—"Behold, we bring you *glad tidings*, of great joy, which *shall be unto all people.*" "He shall save *his people* from their sins." Let us make sure that we have accepted him and are "his people." Let us be true wise men and present to him our treasures—all that we have and are—our hearts.

THE COMING CRASH IN EUROPE

The following from the pen of a worldly man—an editorial in a secular journal—expresses our sentiments excellently. The "world" is awaking, faster than the nominal church, to the facts of our times, which the TOWER for fourteen years has been showing to be the forecast of Scripture prophecy. We quote verbatim.

"One of these days there will be the greatest upset of political institutions which has ever occurred. That it has been often predicted ought not to blind us to the fact that the time for it is steadily drawing nearer. An unexampled preparation for it has been made by applied science in the realm of war as well as industry and by the undermining of the foundations of religion.

"Take France. The new session of its Parliament opened with a declaration against Socialism as the chief feature of the Administration program, and Socialism has rent the Cabinet to pieces. Socialism is beyond peradventure the one supreme issue before the French people. It was not long ago that a group of Bishops declared France atheistic, and the declaration is neither extravagant nor absurd. The church there, whatever its name, has ceased to have authority. It can command nobody. It is powerless in the cities: it is as powerless as during the Revolution.

"Take Italy. The Cabinet there went to pieces after a riot in the Parliament house, and the King is at his wit's end, no statesmen having the courage to try to carry on a government in the face of the raging discontent, for which the bank scandals were only an outlet. Every revolutionary ism thrives in that country; always has, but formerly was in a measure controlled by the church. The church now can do nothing. The Italian newspaper press is directed almost entirely by men indifferent to the church when not hostile to it, and not a few of the most influential papers in the chief cities are owned by Jews.

"Take Germany. It was only a few weeks ago that the report to the Congress of Socialists was printed in this country, showing that the Socialist vote will soon exceed that of any other party in the Empire. The discontent there has been increased by the agrarian campaign, caused by the high prices of land and consequent high rents, by the sharp competition from abroad and by the treaties, which Bismarck denounced, passed in pursuance of the Emperor's scheme to form a commercial union for Central Europe. One dispatch yesterday announced that the Parliamentary situation in Germany is so complicated that no one ventures to forecast the issue, and that the peasantry are threatening to go over bodily to the Socialists. Another dispatch relates that an editor was sentenced to prison for six weeks for insulting Caprivi; which undoubtedly means, severely criticising him on account of his policy. Another dispatch relates that an infernal machine was received at the Chancellerie yesterday, but happily discovered to be such before it exploded and killed some one. And the church in Germany can assist the State no more in preserving order than in any other European country, Catholic or Protestant.

"The recent news from Austro-Hungary is the same—Cabinet troubles, proclamations of martial law, complaints from the Emperor that the people are trying to deprive him of his prerogatives.

"And the policy all over Europe is to keep adding to the weight on the safety valve. Immense armies are maintained not only against aggression but against rebellion. People are taxed to poverty to support soldiers to crush them. This cannot continue much longer. There will be an outbreak one of these days, and then such a tumbling of institutions as was never seen before. The applications of science and the undermining of the foundations of religion have prepared the way for the crash."

ENCOURAGING WORDS FROM A FAITHFUL WORKER

MY DEAR BROTHER:—Yours of recent date duly received, and again I thank you for your kindness in writing me. I have done more thinking on these matters since I read the TOWER, than ever before, and think with better understanding.

I like the *Diaglott*, which was duly received, very much, and think it will be a great help. I enjoy the TOWER also. Think perhaps my great difficulty is to let go of self and trust Christ more. Am sure I want to live pleasing to him; but the flesh seems to be weak. I do indeed feel that there is great indifference and carelessness in the nominal church, and apparently more zeal for keeping the *form* than the spirit, and have been somewhat inclined that way myself; not that I so wished, but it seems to be the natural tendency of the church.

What spiritual idea can we get from the wonderful feats of the mind reader, Johnstone? I have witnessed his work, and know there is no humbug about it.

It brings more clearly to my mind how God reads our inmost souls. If that power works between man and man, it is but a little indication of the power of Him who knoweth all. I should be glad if you would write on this subject in the TOWER. I remain, very humbly yours, ———.

REPLY. I am glad that you can say that you *desire* to be consecrated to God; for (with those who are accepting the Lord Jesus as their Redeemer) the *desire*, the will, is acceptable to God. What remains, then, for you to do is to make a *definite contract* with God: in the same way that you would complete a business contract. If you had a deed or agreement before you, and a strong desire to sign it, the desire would result in *action*. Without the desire to sign it, the document would be of no value;—the desire and the action are both necessary to complete it. So in your covenant with God: you have the desire; now take upon you its obligations; tell him of your desire and your intention, by his grace, of carrying it out, and ask him to accept you and direct you in such a course as will be pleasing to himself. Thus, having given yourself away, and having no will of your own, save as you have taken his for yours, you may have confidence of his acceptance and that he will perform his part of the covenant.

About mind-reading: I think the achievements of mind readers are of great interest to us, as illustrating the possibilities of a perfect human being. Lightning calculators, snake charmers, horse tamers, mind readers, musical geniuses, etc., are all freaks of nature which permit us to see powers, all of which belong to the perfect man. I would not be surprised if, after the new age has been opened and the capabilities of mankind have become exercised, people could communicate with each other without speech, just as dogs and others of the lower animals now do; though each person will also possess the power of resistance and be able to secrete his thoughts if he choose.—EDITOR.